

LEND A HAND.

A Record of Progress and Journal of Good Citizenship.

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SEVERAL accomplished and intelligent ladies, whose charity work had brought them into the Italian colony of Boston, have entered on some admirable plans for enabling the Italian emigrants to carry on the handicrafts to which they were used at home. We hope, in an early number of **LEND A HAND**, to give some account in detail of their success. By furnishing a loom, home weaving is made possible, and, in the manufacture of flowers and other pretty things, it is clear that the emigrant does not leave his skill behind him when he leaves his Tuscan sky.

For all that the political economists may say or sing on the division of labor, and on the chaining the giants of nature to do the work of man, there will always be needed a steady watchfulness in just the direction in which these ladies have engaged themselves. "The man, in any given case, is more important than humanity." That was Dr. Bellows's epigram. The truth which it expresses must never be lost sight of. Any martinet who should so drill his army that a particular soldier should come to be nothing but private 47 in company C of the ninety-ninth regiment in the third army corps, would find that there were occasions when 47-C-99-3 was out on skirmishing duty or on picket service when he acted like a fool. He would be without ingenuity, without resource, without sense, in short, — or, as language accurately puts it, without spirit. And it is easy to recollect a

hundred crises in the history of war where an army of such puppets would be ruined, and deservedly ruined, because of their puppetdom.

And there is more. Without asking what becomes of the army, we must inquire what becomes of the man. Here he is — wonderfully composed, of soul, mind and body. He is given to us to train for higher life — in this world, and in other worlds. Now it is a very poor account to give of what you have done for a man between the ages of fifteen and seventy, if all you can say is that he polishes the points of pins admirably well, and that in his life-time he has polished so many thousand million pins for the comfort of the world. It is true that you had to make a good pin-polisher of him. That you ought to have done. But there were many other things beside which you should have done with him, which you have left undone, if he is nothing but the champion pin's-point-polisher to the world.

WE must not attempt to move the world backward. The world has a right to cheap pins, well made, and to cheap cottons, well woven. Indeed, there is no fear but the world will have them. All the same is it sure that as the great river of Modern Life pours on, carrying with it one and another barge which the world needs, and a good deal of drift-wood which the world does not need, the very force of its flow starts certain eddies which go in the other direction, and which, in their way, are just as necessary as the stern flow of the impetuous torrent which roars loudly in the middle of the stream. Human society will fall into a very bad plight if it chooses to suppose that all its work is to be done by the immense machinery of organized manufacture on a giant scale. The man is to be made manly, all the same, and the woman is to be made womanly. And such training as this involves is not gained unless each man and woman is trained to do certain things thoroughly well. When we have said this we have

stated the principle in which is involved a diligent care for home industries. It may well be that these home industries, like those of the Italian ribbon-weavers, are somewhat intricate and elaborate. The more intricate and elaborate the better. For so is the ingenuity and resource of the workman called into play and exercised. This is what society wants. Capable men and women living in happy homes are the fruits and tests of social order. It is easy to see that home industries—that is to say, industries which can be carried out in each home—lead the way for such blessings.

MR. *RUSKIN* is never more eloquent than when he speaks on this matter. He goes so far that his *St. George* attacks the Steam-Engine, whom he regards as the Devouring Dragon who is devastating all England. In his Ideal Communities, wind-mills are to be permitted, and water-mills, but steam-engines, never. Perhaps if a bright boy should make a little home engine to run his mother's sewing machine, and this home engine should be run by alcohol, not coal, perhaps—No! never! Mr. *Ruskin* would permit no sewing machine for use that mother or grandmother should call on the powers of the air to run it for them.

THERE is, however, no reason, as we are constantly saying on these pages, why the world should lose the advantages of the old order while it takes the relief of the new. This is certain: that the world does not mean to be a Laboring World, but a Working World. It will cease from its Labors more and more, and men will be more and more Fellow Workmen.

Now, in selecting the different handicrafts to which all young people shall be trained, common sense is the best director. For instance, it will be long before we obey the political economist and permit our children to grow up with-

out knowing how to write. Of course, under the rule of buying in the cheapest market and using the shortest methods, we should only have a professional class of writers, as we have a professional class of pin-makers, and nine-tenths of us would go about ignorant of the art of writing, and dictating what we had to say to our stenographers, who would place it in type for us. There is no doubt that the type-writing is a great deal more legible than our hand-writing, and every word which can be said to justify the manufacture of pins in a central concern, by which the separate lumberman is relieved from the necessity of making his own, is to be said, theoretically, in favor of such subdivision of the business of writing. Still, for practical convenience, and for a certain sense of honor in the matter, we shall teach all our children to write, and we shall defy the political economist in this, as we do in a great many other things where large vested interests do not stand in the way.

It is a very curious question whether the same thing is to be said about sewing—whether the lady born in the purple in the next century is to be taught to sew as her grandmother was taught in times which considered sewing to be a necessary accomplishment of the queen on the throne, as well as of the wife of the day-laborer. There are a good many signs which seem to show that sewing is to be relegated, if the dainty world has much power, into the line of specialties. But we venture the assertion that the dainty world has not much power on the whole, that the common sense of the great mass of men can laugh the dainty world out of its tom-fooleries, and that the girl of the twentieth century will have to know how to thread a needle, and how to conduct the other operations which follow, even if she does much less of the work which this involves than her grandmother did.

THAT is not a bad rule which one of the few feudalists who dares call himself so in our time laid down for the train-

ing of his six sons. He said, "You shall never have your boots blacked unless you know how to black them yourself. You shall never drive a horse till you know how to harness him." And as they grew old enough, he said, "You shall never have a glass of milk, nor cream in your coffee, unless you know how to milk a cow." This belonged, after all, to the same rule by which he said, "You shall never go in a boat on the pond till you can swim across the pond with your clothes on." All which instructions simply belong to the general truth that "a man's a man for a' that," and that nothing must separate him from the social order in which he lives so far but that he may go in with the rest into the various lines of business which engage them all.

The great railroad companies so train the men whom they employ that you find, on occasion, that the gentleman of the highest rank of all, at the head of this or that great office, on whose decision bankers or other money-lenders wait, is himself able, if it be necessary, to drive an engine from one end of the continent to the other, or to go into the bowels of that engine with his lantern and his hammer to correct any defect in its management. So far does the spirit of feudalism assert itself, and even in those affairs which Mr. Ruskin dreads the most, and in the very machinery which has most to do with the progress of our modern civilization.

THERE is one line of personal or home industry to which every boy and every girl should be trained, and our social order will not be worthy of that great name till our arrangements for it are made. This is the work of a garden or of a farm. Every child should have some experience in weeding, in hoeing, in digging, in raking, and in planting. Rich or poor, all alike need their oatmeal, must have it or would die; and for their real life they need to come into that close contact with Mother Earth, that she shall renew their lives, as she did that of their prototype Antæus. And this thing is not



to be done in any mere dainty way of a little window-garden-
ing or the management of a few pots of flowers. There is no
greater humanity towards the children who are growing up in
the cities than that which is exercised by some intelligent
leader of men in the suburbs of those cities who, with every
spring, manages to hire one, two, three, or four boys or girls
to take their part in the summer work of his farm. It is
precisely the time when he needs accessory force. He does
not need their presence between the first of October and the
first of May, but between the first of May and the first of
October he can teach them a great deal, and in the teaching
can derive some reasonable profit. We could wish that this
sort of relief to the congestion of cities had attracted more
careful attention. The law of supply and demand has not
fulfilled all which one might ask from it, and there is nothing
which the people who have to deal with the children of cities
can set themselves upon with more prospect of success than
arrangements by which they could send out one or more boys,
or even girls, to do farm-work on the large market-garden
farms which surround them.

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FATHER DAMIEN OF MOLOKAI.

BY MRS. BERNARD WHITMAN.

A FEW years ago the newspapers announced that Father Damien had signs of leprosy. A later report brought the terrible news that he had, indeed, contracted the fatal disease. The little paragraph in an almost hidden corner of the paper brought sorrow to many hearts. To the world at large it was, however, only "another item such as the papers always have." But when, in the spring of this year, the news came that the good father had passed from this world to higher service, had given his life in the cause of the poor lepers, had died suffering the pangs that they suffer, there was no workman in the vineyard who was not eager to know more of the martyr of today, and the good work he had done among the poor, miserable, depraved lepers in the settlements of Kalawao and Kalaupapa in the island of Molokai.

It is necessary to give first some brief outline of the policy of the Hawaiian Government with regard to the treatment of the lepers, and some description of the island to which they have been sent.

It is supposed that the disease was introduced into the Sandwich Islands by sailors who came from the East, and afterwards by the Chinese. Until the early part of the present century it was unknown. Much of the depopulation of the Sandwich Islands is due to this disease, which at last assumed such proportions that it was publicly pronounced a scourge, and the government found it necessary to pass the strictest laws in order to exterminate it. Captain Cook, in the year 1778, estimated the population to be 100,000. In 1878 a few more than 44,000 people were left.

The Sandwich Islanders are a gentle, loving people.

They do not fear death, but separation from their loved ones is more terrible. When, therefore, in 1865 the Hawaiian legislature ordered the removal of all lepers to the island of Molokai, the affectionate natives were overcome with terror. They hid their friends. They resorted to all sorts of means to prevent their going. In their love for them they embraced and kissed them, careless of the consequences. But the government saw its duty and did it, hard though it was. Officers went about picking the lepers up one after another, and sending them away. In the ten years which followed the passage of the law over three thousand lepers were banished. Husbands were separated from wives, parents from children, brothers from sisters. A cry of sorrow went up from many a broken household. But necessity knew no distinction, only the nation must be saved, and the lepers must save it.

Toward the northwest part of the group of the Hawaiian Islands is the exquisitely beautiful little island of Molokai. On the north side of Molokai is a valley, walled in by steep, rocky sides. It is accessible only by sea, and there is the larger leper settlement of Kalawao and its sister town of Kalaupapa. The eastern portion of the island is inhabited, but the only connection is by a dangerous trail down the Kalae precipice. Nature seems to have completely isolated the spot to which these poor creatures have been banished. It was during the life of Kamehameha V., the last of his line, that the leper settlement was established. But Government stopped here. It made no provision for the care of the lepers. It left them to their own resources. They had no physicians, no minister of religion, little food, and were badly sheltered from the weather. In despair the poor creatures turned to the wildest rioting. They brewed an intoxicating liquor, of which they drank freely. They had no thought of bettering their condition. They were outcasts. They had lost all hope, all shame, and the scene of these leper villages is described as beyond compare. Such was Molokai when, in 1873, Father Damien requested permission to go and live among the lepers.

In January, 1840, Joseph Damien de Veuster was born in Louvain, Belgium. He early evinced a desire to enter the priesthood, and at last obtained his father's consent. An elder brother, who was a priest, was ordered to the South Sea Islands, but fell dangerously ill, and Joseph wrote to beg to be sent in his place. His request was granted, and in 1864, a young man but twenty-four years old, he arrived in Honolulu, and was ordained there. It has been stated that he was a Jesuit, but that is a mistake. He belonged to the order of the "Sacred Hearts of Jesus and Mary," commonly called the "Society of Picpus." His life for the next nine years is the usual life of the Roman Catholic missionary. We do not find any special mention of him during that time.

In 1873 he comes first to public knowledge. Hearing the bishop lament that he could find no one to go to Molokai, he asked that he might be sent at once. His offer was accepted, and in a few days he was landed upon the island. The little boat steamed away, and he was left, a voluntary exile, to the fate which must surely come to him. But to that he gave not a thought. He was left to do his Father's work among a wretched, degraded, outcast people, and he knew that he would have higher companionship in that work than the world could give him, and that the end would be but the entrance into life eternal.

He found a colony of about eight hundred lepers—Protestants and Roman Catholics equally numerous. The men outnumbered the women. Women do not contract the disease as readily as men. The condition of these poor people was so bad that Father Damien found no time to build a cottage at first, but slept in the open air under a tree. The dead and dying were all about him. He plunged into his work with his whole strength. He himself wrote that he was "physician of the soul and body, magistrate, school teacher, carpenter, joiner, painter, gardener, housekeeper, cook, and often undertaker and gravedigger."

He wrote letters to the Hawaiian Government so persist-

ently, detailing the horrible state of affairs, that at length a committee was sent out to inspect the settlement. He pointed out to them the needs of the people, and succeeded in arousing a greater degree of interest. He did not, however, stop here. He continued to call attention to the condition of the lepers, and so successfully that he lived to see many of the evils remedied. The villages are now collections of neat, white cottages, built by the lepers, under the instruction and with the personal help of the good priest himself. He found a small chapel there. He enlarged and painted it, and held religious services with regularity. He had a school of forty boys and girls (orphans) under his immediate care, building dormitories for them, and having them taught the necessary arts.

Mr. Edward Clifford, who has recently given an interesting account of the leper settlement in the *Nineteenth Century*, visited Father Damien about two years ago, taking with him money and gifts from a Protestant institution in England. He wrote home: "Damien is just what you would expect him to be, a simple, sturdy, hard-working, devout man. No job was too menial for him; building, carpentering, tending the sick, washing the dead, and many other such things form part of his daily work. He is always cheerful, often playful, and one of the most truly humble men I ever saw. The leprosy has disfigured him a good deal, but I never feel it anything but a pleasure to look at him."

Three years ago an assistant was sent to Kalawao. Father Conradi, like Father Damien, volunteered to go to Molokai. He is a native of Oregon, and a young man in perfect health. When the news came to him that Father Damien had been stricken with leprosy he hastened his departure, knowing that the need of an assistant was imperative. He, too, knew what the end must be. During Father Damien's life the two priests lived in the same house, adjoining the church, but in separate apartments, and never taking their meals together, in order to avoid contagion. Two lay-

brothers assisted them in their duties. In Kalaupapa there are a priest and three Sisters of Charity.

In 1878 there were eight hundred and sixty-eight lepers on the island of Molokai, of whom five hundred and twenty-two were men and three hundred and forty-six women. Six years later, in 1884, we find seven hundred and eighteen, of whom four hundred and forty-four were men and two hundred and seventy-four women. This is a yearly decrease of twenty-five. Slowly, but very steadily, the number is decreasing. Of the last number twenty-two were children under ten years of age. All children who show no signs of the disease are sent to the Kapiolani Home in Honolulu, where they are well cared for.

Curiously enough the Hawaiian Almanac and Annual has little to say of the leper settlements, and nothing at all of the work which has been done there. In 1883 it speaks of the lazaretto at Kakaako, where people who are in the first stages of leprosy are confined, as "still full, numbers are yet at large, and the idea of segregation is a farce." However true or untrue that may be, it does not affect the almost miraculous result of Father Damien's work in the settlement. A young man, he consecrated his life to the rescuing of a class of people drowned in their sins. Before he died he had seen the wonderful change. He never desired notoriety. Apparently, he was unconscious that he had done more than other men. His happiness was in the knowledge that daily his little flock lived better, higher lives.

When the dread disease came he knew it, but did not relax his efforts for others. Slowly and surely it crept on, leaving its loathsome traces. To the very last, brave and happy in his work, the martyr priest went about like his Master, "doing good." Mr. Clifford describes Father Damien as he was when he last visited the island. He was thick-set and strong, dark curly hair and full beard. He had been handsome, but was then much disfigured. His forehead swollen, his eyebrows gone, his nose sunken, and his ears

were enlarged. He suffered, however, but little actual pain.

It is with pleasure that we see such a noble work recognized by the whole Christian world. Father Damien himself recognized both Protestants and Roman Catholics as the children of one Father. His religious belief and practice were broad and tolerant. It is, therefore, with no surprise and much satisfaction that we see in England a movement among the Protestants of the Church of England to do honor to his memory. We print a part of a letter from Rev. Mr. Chapman of London to the London Times :

Sir :—The most practical panegyric is immediate action, and the only worthy expression of admiration is imitation. I trust you will allow me, through your columns, to say that the "Damien Fund" will continue, since its need is unaffected by his death. At present some £60 remain in hand : and, whenever it reaches the sum of £500, it shall be regularly forwarded to Father Damien's successor, "for the benefit of the lepers under his charge, and totally irrespective of their creed." In addition to this I am anxious to open "A Memorial Fund to Joseph Damien de Veuster," which I would respectfully hand over when completed to his Eminence Cardinal Manning, to be disposed of exactly as he thinks fit. I will also make inquiries at Louvain to see if any practical assistance is required by the family of the late priest. "Honor to whom honor is due." This man was essentially a Catholic, and any memorial to perpetuate the story of his heroism must be essentially Catholic if it is to be entirely genuine, as he would have wished it. No one, therefore, need send anything who feels the slightest qualms on the subject of the church to whose glory this latest martyrdom accrues.

Subscriptions for the above two objects will be gratefully received and acknowledged by your obedient servant,

HUGH B. CHAPMAN,

Vicar of St. Luke's, Camberwell, S. E..

Hon. Sec. Damien Fund.

While we honor the dead for a life of sacrifice, let us not forget the living who are following in Father Damien's footsteps — noble, pure, holy lives, seeing their own sufferings and death constantly portrayed in the afflicted ones about them, and yet brave, cheerful, and unselfish, giving their lives for others. "Greater love hath no man than this, that he lay down his life for his friends."

MASSACHUSETTS SOCIETY FOR PROMOTING GOOD CITIZENSHIP.

BY C. F. CREHORE.

THIS society was started as a purely local organization; no announcement of its formation was made beyond the limits of the state. The daily journals gave it a kindly welcome without any solicitation upon the part of its founders, and the press generally throughout the country has given it a gratifying amount of notice. The object of this article is to show, in some little detail, the extent to which its influence has been diffused over the country.

In the secretary's files are nearly one hundred letters from fifty-one different towns and cities, situated in twenty-five states outside of Massachusetts. Of these letters twenty-eight are from parties directly interested in education, viz.: eleven from universities; four from state boards or superintendents; thirteen from teachers.

The universities are: Johns Hopkins, Cornell, Vanderbilt (Nashville, Tenn.), University of California (Berkeley, Cal.), and the Chautauqua Circle. The president and three of the professors of Johns Hopkins have expressed their interest in our work.

Professor Adams writes: "Some of my graduate students are much interested in that bibliography of works upon civil government and want to get copies of it. * * * You have struck a capital idea, and I am proud that representatives of Johns Hopkins University like — and — are interested in the movement for good citizenship." And in a subsequent letter acknowledging the receipt of the circulars he says: "The circulars are much appreciated by my graduate students. I hope you will continue such a useful line of publication."

The superintendent of public schools in Honesdale, Pa., writes: "I am specially interested in the work of promoting good citizenship, and am doing what I can to put into the hands of our High School boys proper reading matter." He then asks for copies of circular No. 1. In fact, the publication of this circular seems to have attracted the attention of teachers generally. Many of the letters received are simply requests for copies. There seems to be a wide-spread awakening in the minds of thoughtful people to the necessity of arousing and developing a better spirit of patriotism, a truer citizenship, in the community, and the advent of our modest attempt to systematize and aid in this excellent work has been so opportune that a most cordial welcome has been extended to it upon all sides. Lawyers and business men have asked for our circulars. Public libraries in different states have sought them for their shelves.

Professor Bemis of Vanderbilt University, Tennessee, writes: "I herewith enclose sample syllabuses of recent lectures at Buffalo in the line of your work. I spoke also upon Henry George, labor legislation, immigration, taxation, and kindred topics, *and was surprised at the interest evinced*. Over two hundred and fifty regularly attended. It was a course under the auspices of the Buffalo library, I. N. Larned in charge, and was the first attempt to introduce in this country the English plan of university extension."

Professor Hodder, writing from Illinois, asks for circulars and information, sending us at the same time a valuable reference list of works upon municipal government, used in his course at Cornell.

A lady, whose husband was a writer of distinction, writes: "A few days since I saw mentioned the Society for Promoting Good Citizenship, or a similar name. It has occurred to me that if I knew more about its aims and methods I might glean from them suggestions which would help my son in a small enterprise that he has undertaken." This enterprise was the keeping up in permanent form of a club

organized originally to work during the last presidential campaign. "He did not want to make the meetings simply a matter of amusement, nor could they be lacking in stirring interest. I made two suggestions. That some one should make a summary of the proceedings in Congress during the two weeks interval, giving information about the questions before them, and encouraging the members to present their opinions and discuss them. My son thought this would be difficult. The men would be shy, and among the better educated there were none who had much gift for debate. I also suggested that they should secure Mr. Fiske to give his lectures upon the Revolution. It seems to me that no one could listen to those admirable presentations of the struggle for our very existence as a nation * * * and not find himself inspired with a new reverence for the men, and a deeper sense of the value of his citizenship and obligation to meet its duties more faithfully. It seems to me, a higher estimate is needed. The majority of men think only of their rights, and clamor for them selfishly, but do not hold any intelligent or conscientious thought of their duties to the state."

This letter was written from New Jersey, the present residence of the writer.

A gentleman, a lawyer, writes from Portsmouth, Va., as follows: "Being very much interested in your society, and in full sympathy and accord with its noble ends, I take the liberty of asking that the 'special report on books' and catalogue of your society be sent me. As I infer, it is your practice to place yourselves in correspondence with parties at all points, and this inference is supported by Mr. Hale's article in the current number of the *North American Review*. The ignorance of the people in the science of civil affairs, especially municipal government, is appalling, and when your great object of enlightenment shall have been accomplished, you will, *ipse facto*, be the benefactors of the present and of the on-coming generations of American citizens."

A clergyman in Vermont writes: "I have been reading

an article this morning concerning a society with the above title. It seems to me that it would be difficult to conceive of a society having a better object than that as stated by the writer of the article. I am therefore interested to know more about the society and its plan of operations."

From Geneva, N. Y., a gentleman sends his membership fee, and writes: "I have received your report on work of civil government, together with constitution, etc. * * * The subject is one I have always much interested myself in. I was a member of the New York Society for Political Education until its lamented decease, and am now secretary of our local Civil Service Reform Association, etc. I should like to become a member of your society."

Mr. George D. Markham of St. Louis, Mo., says: "I have not lost my interest in the Massachusetts Society for Promoting Good Citizenship, but have brought before the Civil Service Association of Missouri the question of taking this up. I think that this may be accomplished if the obligations of a branch are not too onerous. Will you kindly let me know what you wish from them, and I will do my best to get you a vigorous branch here."

Here is a letter from New York City: "A few young men, including myself, formed a class in Political Science, or Economy, a short time ago, and I write asking if you will kindly send us a copy of your by-laws, and a duplicate if you can spare it, and I desire also to know what subjects you think advisable for a new class to consider first; and any other light you may give us on the subject will be gladly received and appreciated."

A gentleman writes from Emporia, Kansas: "I understand that your society interests itself in disseminating knowledge in regard to the political situation in our country, and that you have statistics which throw a good deal of light upon it. I am at present interested in the question of an educational qualification for voting. I maintain that every voter should be required to be able to read the constitution and to write

his name. If you can send me any documents bearing upon the subject I shall be greatly obliged."

The principal of a well-known school in Nova Scotia wrote to the secretary, and, being in Boston, obtained a personal interview. He took home with him a quantity of the circulars of the society and proposes to institute a similar movement in that province.

From Manchester, England, and Brussels, Belgium, inquiries regarding the society have been received. Of course there is a general sameness in a correspondence of this character, but it may not be wearisome to the reader to read one or two more extracts. Here is one from a recent letter written from Bucyrus, Ohio: "I noticed the other day, either in the *Nation* or the *Christian Union*, some remarks concerning your society and the good work it was doing, and it occurred to me that if the pamphlets and documents which you are publishing could find their way into our part of the country, they might possibly be of aid in relieving the worse than 'Egyptian' darkness as to the requirements of good citizenship which prevails among a certain class of our community."

A long letter from St. Paul might properly be quoted in its entirety. Should this meet the eye of the writer it is to be hoped that he will forgive the somewhat merciless use of the scissors in his very interesting epistle. "Thoughtful and observant men in this section of the country, as elsewhere, are thoroughly convinced that the ship of state must change pilot and crew, or it will run upon the rocks which have marked the wreck of many a buoyant, self-satisfied republic. * * * Our last Legislature, while it contained some able and incorrupt men, was, taken as a whole, the most dangerous band of ruffians that ever assembled within our borders, and the worst feature of it all is that the people are rapidly becoming indurated to open bribery and corruption; believing it to be one of the inevitable festering sores of a republican form of government, they take it as a matter of course, almost as a joke.

"If we can do no better than this our government is a failure, and the evils of our times, which are as open and flagrant as those of the times of Robert Walpole, will lead to evils which we know not of. But I, for one, do not believe that the American people are less moral or are more easily corrupted than the people of other countries; on the contrary, we have reason to believe that they entertain, as a class, sentiments of honor and patriotism higher than those of any other nation in Christendom. The fault lies in our system, which was not adapted for the improved nineteenth century methods of chicane, and which surrounds our public men with temptations far more pressing and of much greater magnitude than those surrounding the politicians of other nations.

"The question then naturally arises, 'What are we going to do about it?' Writing articles in magazines and circulating pamphlets will do much good, no doubt. But will it displace those corrupt politicians now so firmly seated in the saddle? I cannot hope that it will. * * * Many men are aware of the evils and complain of them, some suggesting one remedy, some another; but the fact is that we are, as a whole, groping in the dark. The torch of truth needs to be lighted in every state, and firm and fearless men should guide the way. Now how shall it be done? If your society is as far-reaching in its aims as I am led to believe it is, why not establish a branch of it in every county in the Union? The genius of the day is co-operation and organization. * * * It would seem that the people but need to understand the case and know the remedy, and the work is sure of being done."

And in conclusion we print the following from the son of ex-President Garfield: "I have been greatly interested by your article [Dr. Hale's "Tree of Political Knowledge," in the last *North American Review*], and venture to ask you a few questions. At Mentor, my home, several of us are endeavoring to introduce some reforms into our village life. The

people have fallen into very loose methods of conducting village affairs, and instead of deriving benefits from energetic co-operation have so drifted apart that we are a community only in name. Our objects are the institution of town meetings, the formation of a library and reading room, and, in general, a revival of public spirit and interest, which seem almost dead. The people are nearly all Americans, many of them descendants of New Englanders, most of them intelligent farmers, and they will, I believe, readily adopt changes which are so proposed as to show the good to be attained.

"The questions I desire to ask are, where can I obtain the published lectures of last year, and are there other publications on this subject to which you can refer me?"

It will be noticed that all of the letters referred to above are from sources outside of Massachusetts. It was intended that this compilation should show the wide-spread interest which has been aroused by the organization of the society at this opportune period, and to this end the very commendatory letters from within the state have not been referred to.

Similarly no detailed account of the very kindly welcome accorded to it by the press has been attempted. Perhaps this may form the subject of another article.

READING CLUBS.

THE HALF-HOUR READING CLUB, organized a year ago, consists of nineteen young ladies, who are bound, by a simple constitution, to try to read in instructive literature, in a regular course, half an hour daily.

One detail of the constitution requires the payment of certain fines when this duty is not discharged, and these fines are to be expended at the end of the year in premiums, to be given to the readers whose list is, on the whole, thought to be most improving. The directors of the club did the editor of this journal the honor to submit the lists to him for his decision. They were all remarkably good; there was not one of them of which you would not be glad to know that it had been chosen by any young friend in whom you were interested. Of course, one list is good for one reader, another for another; nothing is more preposterous than to assign a hard-and-fast course of reading for every one. But it is easy to see whether there has been a conscientious effort to improve the time to the best advantage, and the editor, in making his decision, was obliged to consider the word "improving" as meaning improving to the reader in every regard. On the ground, then, that the reader is most improved who has conscientiously determined to take a difficult course, in place of one more agreeable or more easy, he has made his very difficult decision. We have many readers who will be interested in seeing what some of the best courses of reading were; we have, therefore, obtained permission to print the lists which were regarded as the five best. The first two of these took the two premiums. The following simple rules have proved sufficient for the winter's work:—

1. The object of the club shall be to encourage the reading of good and useful literature.

2. Each member shall pay an annual fee of twenty-five cents to the secretary.

3. Half an hour daily (Sundays excepted) is to be devoted to reading any work in English or foreign languages; newspapers, periodicals, and English works of fiction excepted.

4. The half-hour must be devoted each day to reading. Any member failing to accomplish this must pay a fine of one cent each time. No excuse but protracted illness will be valid.

5. Any member retiring from the club before the expiration of one year shall pay twenty-five cents.

6. The fines and fees of entrance shall be devoted to the purchase of two prizes to be competed for by those members who have complied with the rules of the club throughout the year.

7. Each member is expected to keep an account of the fines (if any) and at the end of the club year to forward the same to the secretary.

8. Each member shall send to the secretary at the end of the club year a list of the books read, the various lists to be submitted to judges who shall be appointed by the secretary and others, who shall decide which two members have followed the most improving course of reading, and bestow the prizes accordingly.

9. Each member is requested to sign her list with a fictitious name; the real name shall be known only to the secretary.

10. The club year begins May 1st, 1888.

FIRST PRIZE LIST.

ENGLISH.

The Five Great Monarchies of the Ancient Eastern World,
George Rawlinson.

History of the Rise and Influence of Rationalism in Europe,
W. E. H. Lecky.

Past and Present, Thomas Carlyle.

The Battle of the Books, Dean Swift.

Life of Sir Walter Scott (extracts), Lockhart.

Tragedies (complete), Shakespeare.

Legende of Goode Women, Chaucer.

The Faerie Queene, Spenser.

Hell, Purgatory, and Paradise (Cary's translation), Dante.

Comus, Milton.

L'allegro, Il Penseroso, Milton.

An Essay on Criticism, Pope.

Moral Essays, Pope.

The Ancient Mariner, Coleridge.

Christabel, Coleridge.

Prometheus Unbound, Shelley.

Endymion, Keats.

FRENCH.

Causeries de Lundi, Sainte-Beuve.

La Fontaine.
 Le Cardinal de Richelieu.
 Montesquieu.
 Grimm.

Fables, La Fontaine.
 Le Cid, Corneille.
 Phedre, Racine.
 Athalie, Racine.
 Il faut Qu'une Porte Soit Ouverte ou Fermee, A. de Musset.

GERMAN.

Don Carlos, Schiller.
 Wallenstein's Tod, Schiller.

SECOND PRIZE LIST.

ENGLISH.

Movement of Religious Thought in Great Britain During the
 Nineteenth Century, John Tulloch, D. D., LL. D.

Lectures on the History of the Jewish Church, 3 Vols., Arthur
 Penrhyn Stanley.

Ten Great Religions, James Freeman Clarke.

Church History to the Nicean Council, Vol. I, Charles
 Wordsworth.

Cæsar (a sketch), Froude.

Julius Cæsar, Shakespeare.

A Winter's Tale, Shakespeare.

King John, Shakespeare.

Paradise Lost, Milton.

The Light of Asia, Edwin Arnold.

Essay on Man, Pope.

Essay on Culture, Emerson.

Essay on Books, Emerson.

Essay on Beauty, Emerson.

Essay on Frederic the Great, Macaulay.

Life of Patrick Henry, Moses Coit Taylor.

Life of Thomas Jefferson, John T. Morse, Jr.

The English Humorists, Thackeray.

Swift, Thackeray.

Congreve and Addison, Thackeray.

Steele, Thackeray.

Prior, Gay, and Pope, Thackeray.

FRENCH.

Andre Corneille, Paul Bourget.

THIRD LIST.

Recits du Temps Merovingiens, 2 Vols., A. Thierry.

Life of St. Francis of Assisi, Mrs. Oliphant.

Student's History of France.

Le Tiers Etats, Thierry.

Masterpieces of French Drama, edited by George Saintsbury,
including

Horace, Corneille.

Esther, Racine.

Le Bourgeois Gentilhomme, Moliere.

Les Femmes Savantes.

England under Gladstone, J. McCarthy.

The Emperor William and His Reign, Edouard Simon.

Histoire de Napoleon III, Vol. I, Delord.

Les Trois Mousquetaires.

Parnellism and Crime.

France and the French, Hilderbrandt.

Le Docteur Rameau, Georges Ohnet.

One Volume of Greene's History of the English People.

FOURTH LIST.

ENGLISH.

Mrs. Browning's Poems, 1 Vol.

Classic German Course, 1 Vol.

Life and Letters of Charles Lamb, 1 Vol.

Essays of Elia, Charles Lamb, 1 Vol.

Three English Statesmen, Pym, Pitt, and Cromwell, 1 Vol.,
Goldwin Smith.

Eminent Authors of the Nineteenth Century, 1 Vol., George
Brandes.

Modern Painters, 4 Vols., John Ruskin.

Scott's Poetical Works, 4 Vols.

History of English Literature (Elizabethan), 1 Vol., Saintsbury.

English Literature in the Eighteenth Century, 1 Vol., Thomas
Sergeant Perry.

Character of Christ, Wm. E. Channing.

Partial Portraits (Emerson), Henry James.

Familiar Quotations, 75 Pages.

FRENCH.

Ceuvres de Jean Racine, 4 Vols.

Voyage en Orient, Lamartine, 4 Vols.

Abrege du Voyage d'Anarcharsis, 2 Vols.

Memoires de Mme. de Remusat, 2 Vols.

FIFTH LIST.

Short History of the English People, J. R. Greene.

Henry VIII. Shakespeare.

History of England, Froude, first ten volumes and part of the
eleventh.

THE SPIRIT OF LAWS.

BY C. F. CREHORE.

THE following extracts from the "Spirit of Laws" and other writings of Montesquieu have been selected for their bearing upon the question of promoting good citizenship. They were written and published, it will be remembered, some thirty years before the English colonies in America undertook the experiment of forming a confederated republic. How far these lessons of the past apply to present conditions, when a successful republic has outlived a century of growth, a period fraught with dangers both external and internal, the reader can judge. In the Persian Letters, Chap. 95, he thus disposes of the question of the origin of society :

"I have never yet heard talk of the law which did not commence by seeking carefully after the origin of society. This seems to me ridiculous. If men did *not* form societies, if they quit them, flying from each other, it might be well to ask the reason, to seek the cause of their *separation*. But they are born bound the one to the other. A son is born close to his father and is linked to him. There is society, and the cause of society."

The importance of the paternal relation as reactive upon the state is set forth in Chap. 79 of the Persian Letters: "One law shows great wisdom; it is that which gives to fathers great authority over their children. Nothing brings greater relief to the magistracies, nothing so empties the courts of law; nothing, in fact, tends to bring greater tranquillity to the state, wherein habits always make better citizens than can the laws. It is of all the powers the one which is the least abused; it is the most sacred of all the magistracies. It is

the only one which does not depend upon conventions, and which even precedes them. In countries where are placed in the fathers' hands greater powers of recompense and of punishment the families are better regulated. The fathers are the image of the Creator of the Universe, who, while He can guide men by love, does not omit to further attach them by the motives of hope and fear."

And again, in the "Spirit of Laws," Book 5, Chap. 7, he says: "The paternal authority is very useful in maintaining desirable social habits. We have already said that in a republic there is no repressive force as in other forms of government. It is essential, then, that the law should endeavor to supply this want; it will do this through the parental authority."

In the "Persian Letters" he thus describes the influence of good government in promoting the growth of population, both from natural increase and immigration (in Chap. 123): "The leniency of a government contributes wonderfully to the multiplication of the race. The republics prove this, especially Holland and Switzerland, which are the worst countries in Europe as far as the nature of the soil is concerned, and which are, nevertheless, the most populous. Nothing attracts strangers like liberty and the opulence which always accompanies it. The first is sought for itself, and draws them to the country where they find the other. The species multiplies in a country in which plenty is to be had for children without diminishing the necessary subsistence of the parents. The very equality of the citizens, which ordinarily brings equality in their fortunes, brings with it abundance and life to every portion of the body politic, and causes its general distribution."

Of the necessity of probity in a republic he says, in "Spirit of Laws," Book 3, Chap. 3: "It does not require much probity in a monarchical or a despotic government to

maintain itself. The force of law in the first, or the ever-raised arm of the prince in the latter, regulates and controls everything. But a popular government requires one more incentive, i. e. : morality. This is in the nature of things, and is confirmed by history. It is clear that in a monarchy, where the power which executes the law is above the law, there is less need of this quality than in a popular government, where the executive must submit to the laws it executes and bears their weight. It is plain enough that a monarch who, through bad counsel or negligence, fails to execute the laws, can easily remedy this evil. He has only to be guided by other counsel, or correct his own negligence. But when, in a popular government, the laws cease to be executed, as that condition can only come about through the corruption of the republic, the state is already lost."

Of education he writes in the "Spirit of Laws," Book 4, Chap. 5, as follows: "It is in a republican government that is found the need of all the power of education. * * * Political virtue is self-renunciation, always an irksome thing. It can be defined as the love of law and country; a continual preference of the public over the individual interest. This love is especially affected by democracies. In them alone the government is confided to the individual citizens; and the government is like everything else in the world, to preserve it it is essential to love it. All depends, then, upon establishing this love in a republic; and it is to inspiring it that all education should be directed. For that the children to have it, there is one sure means: that their fathers have it themselves. One is ordinarily able to impart his knowledge to his children; he is still more able to impart his passions (sentiments). It is not its youth who can cause the degeneration of the state. It will not be lost except the adult men are already corrupt."

In Chap. 3 of the 5th book of the "Spirit of Laws,"

he thus discourses of equality: "Love of the republic, in a democracy, is love of democracy; love of democracy is love of equality; love of democracy is also love of frugality. Every one should have the same good fortune and the same advantages, should taste the same pleasures and form the same hopes, things which can only be attained by general frugality. Love of equality in a democracy limits one's ambition to the single desire of having the good fortune to render his country greater services than its other citizens. All cannot render equal service, but all equally owe it. At birth they contract an immense debt to their country, which they can never fully pay. Thus distinctions have birth in the principle of equality, even when they seem removed from it by opportune service or superior talent. Love of frugality limits the desire for possession to what the family necessities demand, and the surplus is for the country. Riches give a power which the citizen should not use for himself, for that would not be equality. So the good democracies in establishing domestic frugality have opened the door to public expenditure, as at Athens and Rome. Magnificence and profusion thus originate in frugality; and, as religion demands pure hands for the offerings to the Gods, so the laws demand frugal habits that one may give to his country. The good sense and good fortune of individuals consists largely in the mediocrity of their capacities (talents) and their fortunes. A republic in which the laws shall have produced a large number of middle-class people, if composed of wise people, will be governed wisely; composed of happy people, it will be very happy."

And again, in Chap. 6 of the same book, he says: "It is not sufficient in a good democracy that the allotments of land should be equal; it is necessary that they should also be small, as with the Romans. 'It does not please God,' said Curius to his soldiers, 'that a citizen should esteem as little the land which is sufficient to provide a man's support.' As equality of fortune produces frugality, so frugality maintains

equality of fortune. These things, although different, are such that they can only exist together. One is drawn from democracy, the other follows it. It is true that when a democracy is founded upon commerce, it often happens that individuals attain great riches without society becoming corrupted. This is because the spirit of commerce brings with it that of frugality, of economy, of moderation, of labor, of wisdom, of tranquillity, of order, and of rule. Thus while this spirit prevails, riches will produce no bad effect. The evil comes when riches destroy the commercial spirit. Then one sees suddenly arise the disorders of inequality, which had not hitherto been apparent. To maintain the commercial spirit, it is necessary that the principal citizens should follow the pursuit in person; that this spirit alone should reign and not be crossed by another; that all the laws should favor it; that the same laws shall divide fortunes in the degree that commerce increases them, putting each poor citizen in a position of sufficient prosperity to be able to work with the rest; and each rich citizen into a condition of mediocrity which will force him to labor in order to keep or to acquire."

In Book 8, Chap. 2, of the Spirit of Laws, Montesquieu develops the dangers of carrying the principle of equality to an extreme. He says: "The democratic principle is corrupted not only when they lose the spirit of equality, but also when there prevails a spirit of *extreme equality*, and every one wishes to be equal to those whom he has chosen to command him. For then the people, not being willing to endure the power which it has itself conferred, wishes to have everything for itself, to deliberate for the Senate, to execute for the magistrates, and to rob the judges of their powers. There can be no more rectitude in the republic. The people wish to perform the duties of the magistrates, they respect them no more. The deliberations of the Senate have no weight; there is no longer regard for the Senators, nor, consequently, for the older men. He who has no respect for old men will

have none for his father. Husbands will no longer merit deference, or masters, submission. Every one will come to love this libertinism; the duty of commanding will then fatigue as well as that of obeying. The women, the children, the slaves will have submission toward no one. There will be no more habits of love for order and, at the last, of courage. In the banquet of Xenophon one can see a picture of a republic where the people have abused the principle of equality. Each guest in turn gives the reason why he is content with himself. 'I am content with myself,' says Charmides, 'because of my poverty. When I was rich I was obliged to make my court to calumniators, knowing that I was in a position to receive more injury from them than I could do to them; the republic was always demanding some new tax which I could not escape. Since I am poor I have acquired authority; no one menaces me, I menace others. I can go, or I can rest. Already the rich rise from their seats and cede me the place. I am a king, I was a slave. I paid a tribute to the republic, now it supports me. I have no fear of losing anything, I hope to acquire something.' The people fall into this evil state when those to whom they have confided themselves, with the intent of hiding their own corruption, seek to corrupt them. That the people may not see *their* ambition they talk only of the people's grandeur. To prevent their own avarice being descried, they flatter unceasingly that of the people. Corruption will increase among the corruptors and the corrupted. The people will distribute all the public funds; as they have joined to their indolence the management of public affairs, so they will join to their poverty the amusements of luxury. But with indolence and luxury, only the public treasure will be left to furnish their demands. It will be no cause for astonishment if they sell their suffrages for money. The state cannot give much to the people without weakening itself; if this happens the state will be overturned. The more the people appear to derive advantage from their liberty, the nearer approaches the

moment when they must lose it. They become petty tyrants who have all the vices of a single one. Soon whatever remains of liberty becomes insupportable, a single tyrant will arise and the people lose all, even the plunder, the reward of their corruption. Democracy has, then, two things to avoid, i. e. : the spirit of inequality, which leads to aristocracy or to government by an individual ruler ; and the spirit of extreme equality, which conducts to individual despotism, as such despotism is sure to terminate in conquest."

"CIVICS."

BY C. F. CREHORE.

THIS word has of late crept into general use, although unauthorized by any lexicographer. Its first use appears to have been in the name of the society, "The American Institute of Civics." The gentleman who was prominent in the organization of that association, and since its president, considered it to signify the "science of citizenship."

The weak point in this definition is that citizenship is merely one condition of human social aggregation, and cannot well be studied independently. It cannot even be separated as a distinct social condition ; there is no well-defined line between citizen and neighbor, unless the term citizenship is limited in significance to the relation between man and the government. Ethics first and then economics, comprehend the social problems, of which citizenship is one. Hence this original, precise use of the word has disappeared, and "civics" is now used to mean anything relating to citizenship, its use, or its functions. While its use in this loose sense is often convenient, it is open to question whether it is advisable to bring into frequent employment a word not to be found in any standard dictionary.

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JOHN FREDERIC OBERLIN.

BY EBER R. BUTLER.

BAN DE LA ROCHE, a little hamlet in the mountains of Alsace, in Eastern France, elevated eighteen hundred feet above sea-level, was the field of the arduous, cheerful, successful labor for sixty years, from 1766 to 1826, of Pastor John Frederic Oberlin. Its climate was harsh, its inhabitants were very poor, very ignorant, and hopeless of any better things to come to them. The settlement was aptly named "Village on the Rocks." For six months of the year the people climbed the rocks in going on their only road from house to house, by aid of steps cut in the ice which covered the whole surface of the village. In the three months of spring the chilly water from the higher mountain ridges deluged road and field, and sometimes the comfortless dwelling-houses. Landslides, often for months at a time, completely isolated the settlement from its neighbors in the valley. The cattle and goats were stabled under the same roof as the family. The children had no schools. For church service the families observed some antiquated religious ceremonies, and a monthly exhortation and catechism exercise in a large room of the deacon's house. They had not a copy of the Bible. Chestnuts and a few coarse grains and fruits were the staple food. The thin soil was worn out and the farmers had no skill in husbandry.

Oberlin, at the age of twenty-six, accepted as his life's mission the care of this little group of families. From poverty and ignorance and misery he made it to blossom as a mountain rose in worldly prosperity and happiness and wisdom, and in favor in the sight of God and man.

The prevailing religion of this parish, as far as it cared for any religion, had been, for years previous to 1766, Luther's

Protestantism. Centuries of religious persecution in the mountain towns had brought devastation to their homes and fields and had scattered their families. The disheartened remnant of these once flourishing mountaineers found themselves, in the end, without good shelter, without cattle, or farm implements, with a few useless acres of land, and, worst of all, wanting ambition to retrieve themselves from their present evil lot. Lazy men and women and idle, neglected children make up only miserable, and usually immoral, households. The inhabitants of Ban de la Roche dropped almost out of civilization. Such was the result of many a religious persecution in Europe.

About the year 1750 a minister named Stouber, grieved at the lapse of this isolated people in morals and education and in every characteristic of manhood, began a Christian ministry among them. He said they were more sinned against than sinning, and, aided by his devoted wife, he began preaching, visiting, and advising them in temporal as well as in spiritual affairs. Madame Stouber died, and the aged and infirm pastor, after fifteen years of isolation in this upper valley, was forced to descend into the towns below to recruit his shattered health. But he could not leave his flock without a shepherd. He sought in the universities a young student who should be willing to forego all hope of preferment or of reasonable salary in a zeal to save souls and literally to rescue this dying remnant of a once sturdy population.

On the river Rhine, on the borders of France and Prussia, lies Strasburg, a few miles from the Ban de la Roche. It was the birthplace of Oberlin, in 1740. In the Gymnasium or Academy of Strasburg his father was a respected tutor. His salary was small, and great economy was exercised in his household expenses in caring for the daily wants and the liberal education of his large family. Like the father of our own Agassiz, and of William Wilberforce of England, the elder Oberlin made himself the playfellow of his children. With a drum strapped over his shoulder he marched at their head about his garden,

and drilled them in military manœuvres, renewing his youth by sharing in their merriment. Filial affection and mutual confidence were also developed in this playful partnership. He led his boys and girls to a neighboring hilltop, and, pointing out, as they lay before them, river, distant village, and flocks in the adjoining fields, he helped them sketch a map of the district. Madame Oberlin was a devout and affectionate, but a modest and hard-working, woman, living for her family, making her greatest joy the opening capacities of her children. On any evening she might have been seen sitting in the midst of her sons and daughters, correcting their drawings or reading to them an instructive book. When the hour for retiring to rest arrived a united request was always made for one of the beautiful songs of "dear mamma." And years afterwards, when that mother's voice was no longer heard upon earth, and the long grass grew thick upon her grave, those beautiful hymns were remembered, and their influence was still felt. Fully fifty years had passed away when Oberlin began, in his little parish, the first infant school that existed in Europe. It was then that the precious memory of his mother's evening hymns suggested to him the simple religious songs which formed part of the infant instruction. They were also a daily exercise in his Sunday and day schools. Throughout the six little hamlets which later made up his parish the thrilling hymns of Luther made glad many a home, and inspired the religious faith of parents and children alike.

Young Oberlin was trained as a studious youth. By frugal living he acquired a fair school education, and also secured for himself a good college course. Choosing the profession of the ministry, he could not be prevailed upon to take charge of a parish until he had read very much more than the usually prescribed list of authors. "I am not qualified," he said, "and after I begin the care of such a parish as I shall choose I must then work rather than study."

Oberlin was about completing his course of seven years'

reading in preparation for the ministry, at the time that old Pastor Stouber was searching diligently for a worthy successor to serve his people up in the rocky village. He was directed to Oberlin. In a mean street in Strasburg a dilapidated house was pointed out as his lodging-place. Ascending three flights of stairs he found the student in his small, scantily furnished room, surrounded with a few books and some manuscripts. The hangings of his narrow bed were made of brown paper. Stouber rallied him good-naturedly on the poverty of his surroundings, and asked the use of an iron pan which was suspended over his table. "That," said Oberlin, "is my kitchen. I am so poor that I have to go home to dine with my parents, and they give me a large piece of bread to bring back for my supper. About eight o'clock I place it in my pan, sprinkle it with a little salt and some water, and set my study lamp beneath it. I read till ten or eleven, when I become hungry. By that time my supper is cooked, and I eat it with the keenest relish." Stouber was delighted to discover these economical habits, and at once suggested his plan of ordaining Oberlin as pastor of his mountain flock. Oberlin's heart was touched at the relation of its condition and needs, and he soon satisfied himself that this invitation was a Divine commission to him which he must not decline.

Besides his scholarly accomplishments, he possessed a fair knowledge of medicine and surgery, and some skill in light garden-husbandry, all of which would make him eminently valuable in the Ban de la Roche. Above all he had a perfect spirit of self-sacrifice to the service of his Master. He was ready to spend himself for the welfare of his fellows. His pious mother accompanied him to his new home, set his house in order, and left him her saintly blessing. When he had gone over his parish of seventy families he found that Stouber's picture of its degraded state had not been too highly colored. His quick mind perceived the connection which existed between the physical misery and the moral turpitude

of his charge. So he immediately began to devise means to promote their material circumstances.

He saw the road-communications with neighboring towns almost impassable by reason of landslides and the ravages of the winter torrents. He knew well the advantages coming to men from contact with good neighbors — as better manners and morals, higher aims in life for themselves, nobler aspirations for their children. Making a careful survey of a proposed route, he laid out a plan for a short connection between Ban de la Roche and the great highway leading to Strasbourg, the capital of the province. To accomplish this scheme there must be long stretches leveled, rocks undermined and blasted, water courses turned aside, and walls built up as supports to ridges liable to land-slip. A bridge must be thrown over an intersecting stream. But how was this Herculean task to be encompassed? How was the sluggish ambition of the lazy and incompetent villagers to be aroused? He called his people together, but he had no sooner communicated his plan than the astonished parishioners declared him mad. For many weeks he urged privately the need of the great projected work. Assent to its value was given, and the question presented how? Further talk appeared useless. He seemed to abandon the enterprise, and fervently applied himself to his pulpit ministrations. Sunday after Sunday he preached on his favorite theme, "Trust in God," the Father, who careth for the sparrow and the lily, and for all men, who inspires men with faith and hope, who leads in the wildest storms and guides in the darkest hour.

He exhorted his hearers to pray for courage and a desire to improve, to teach their children to pray for improved lives. Gradually he led the devout among his people up the paths of faith in the Almighty till they could see from the height the better condition open to them, would they only use the means available and near at hand. Doubters had become silent, but were not believers. Finally, on one bright Sunday he announced his determination to commence his work the next

morning. A good many men met at the place of rendezvous to see Oberlin "break ground." He repeated his arguments of the previous day, and concluded by shouldering a pick-axe and exclaiming, "Let all those who see the importance of what I have stated come and work with me." The effect was electric. All his tools were handled and a start made. He soon had more helpers than tools, and an appeal to Christian friends in Strasburg for a supply of implements met a generous response. He detailed his men over sections of the road, directed all parts himself, and encouraged the workers through the week, and especially in his Sunday discourses and prayers. The road and bridge were built in one-and-a-half years, 1770-71. Seldom is faith in God and fellow-men rewarded by such successful results of active work.

Today that substantial road is still in use; the neat little bridge, now called "the Bridge of Charity," still stands; and they will serve men for centuries. They are nobler tokens of Oberlin's good will to men, a nobler monument to his memory, than a shaft in bronze or marble.

But Oberlin gained more than a roadway and a bridge by this success. He gained the esteem and love of his parishioners, who were now ready to follow his lead in other efforts in self-elevation from poverty and misery. Other good roads were made. School-houses were built and a church was erected, but not without some murmurs at the tax on their resources and industry. From his own slender means he at once agreed to build part of the further necessary school accommodations and to pay part of the salary of new and better teachers. He urged the needy farmers to plant new fruit trees, to raise peas and beans and potatoes, to cultivate small herb gardens, and particularly to repair their old cabins. The ready objections came — "too much labor," "sterile land," "the old way is good enough." Oberlin chose the most stony spot in his own garden, one which could be easily observed from the road, and after a season of good cultivation and the reward of a good crop, he induced his neighbors

to accept gifts of seeds and slips of fruit trees. In a few years Ban de la Roche led the other hamlets in the useful and profitable cultivation of fruit, vegetables, flax, herbs and berries. It was added comfort and added wealth. They could not understand how their minister could outwit them in farming.

Thus slowly did he train these isolated families to be self-dependent. Young men were sent to Strasburg to learn the trades of mason, carpenter, blacksmith, and wagon-builder. And these youths, when grown up to manhood, taught their craft in turn to another generation of boys.

Waldbad, as Oberlin's immediate neighborhood was called, became a manufacturing centre. Girls were taught household arts, and they spurred on their mothers to sharing their accomplishments, and to learning the better modes of home industry. School teachers, young men and women, were trained by the good pastor himself, and so high a reputation for skill did they acquire that children from other villages sought admission into their schools. Oberlin founded infant schools, because he observed that children knew the difference between right and wrong at an early age, and because street children grow wild and unfit themselves for school training by their easily soiled speech and acts and associations. He made his pleasant infant schools a sort of kindergarten. He now formed an agricultural society, and offered premiums for the best results of farm and dairy work. He started a book club, or circulating library. He introduced many profitable home industries, as straw plaiting, ribbon weaving, knitting, and hand spinning. With his printing-press he published thousands of tracts and leaflets on the secular and religious interests which he was fostering. The population about him rose from a hundred to three thousand.

His devoted wife for sixteen years was an efficient helper. After her death, in 1784, his faithful house-keeper, Louisa Schelper, was a wise adviser and a practical worker in the schools and the homes and the churches of the four hamlets.

Religion, including pure morality, and education were Oberlin's right-hand and left-hand and centre forces in all his achievements. His sermons were simple, earnest exhortations, illustrated by frequent anecdote and personal reminiscence. His prayers had a tenderness and a prevailing influence on his people vouchsafed only to the single-hearted and self-sacrificing.

At last he became appreciated at home, and throughout France. King Louis XVIII decorated him with the cross of the Legion of Honor.

Excessive labor and anxieties and exposure at last began to wear down Oberlin's iron constitution. He could go about less easily, and his parochial visits were made more seldom. But his heart kept warm, and his impulses were still fresh and generous. A son-in-law was installed as his colleague, while he still ruled wisely, from his home, his little realm of now prosperous and happy villagers. His waning strength was husbanded for an occasional appearance in his pulpit, and a few friendly visits to those old parishioners who had trodden with him, during the last sixty years, the difficult path of social reformation. Those sixty years of Christian service which God vouchsafed to that mountain town, were they not, in a degree, a compensation for the earlier sad experiences of religious persecution?

And was it any wonder that, when his eye grew dim and his hand became palsied, when he grew tired, oh! so very tired, in body, and it was full time to die, he longed to go? Was it any wonder, either, that the whole mountain population flocked to inquire about the sad rumor of a fatal illness? or that they gathered reverentially at the little church a few days afterwards to bear him to his grave among the hills he loved so well? He had chosen a burial place two miles from his home, and the foremost of the funeral train had reached the spot before the last of the mourners had left the parsonage. Protestants and Catholics, aged men and bands of school children, groups of widows, matrons, and

young maidens, went up tearfully and dropped a green sprig upon the coffin of him whom all had called their "dear papa."

He died in 1826, aged 86 years. He was the world's benefactor. All civilized society is better for his life. His memory will be forever blessed. Thousands were saved or elevated by his direct teachings. Millions are wiser and better through the influence of his example of practical, industrial philanthropy.

RAMABAI ASSOCIATION.

THE Sharada Sadan has now nine pupils. Miss Demmon has established a sewing class, and once a week she takes some of the pupils for a drive, for an object lesson in geography. All this, so common to us here, is quite unknown there, and the class is delighted.

Ramabai has been invited to deliver a lecture at Poona, at a conference to be held there. This is the first time a woman has been invited to address them, and the Pundita accepted and will speak to them of America and American women.

A native teacher is employed in the school. As soon as the number of pupils warrants it more teachers will be sent from the United States.

Persons who would like to know more of the work of the Ramabai Association are requested to address the secretary, Miss A. P. Granger, Canandaigua, New York. Contributions in money may be sent to the treasurer, Mr. T. Jefferson Coolidge, Jr., Bay State Trust Company, 87 Boylston Street, Boston, Mass.

THE RIGHTS OF THE CHILD.

BY MISS E. E. BACKUP.

"They know the grief of man, without his wisdom;
They sink in man's despair, without its calm;
Are slaves, without the liberty in Christendom.
Are martyrs, by the pang without the palm."

A TENDER, true soul, with no knowledge of the facts, would read for the first time Mrs. Browning's striking poem, "The Cry of the Children," with profound amazement, asking, "Is this mere poetic fancy, or is there behind this moving appeal a germ of truth resting upon a basis of stern facts?" Every intelligent person knows that this pathetic cry was inspired by the knowledge of conditions so shameful and brutal as to stir the hearts of all right-minded people with pity and indignation. It was written at a period when the mines and factories of Great Britain were ruthlessly destroying large numbers of helpless little unfortunates, and it was only by the most persistent agitation against the labor system then in existence that public attention was called to the wrongs of this defenseless class, and laws were passed and rigidly enforced for their protection. The opposers of this humane movement claimed that capital and child-labor should be left to natural laws, that the poor needed the earnings of their children, and that the children must be either toilers or paupers. In answer to these assertions reformers and philanthropists declared that there was a greater evil than poverty, even wide-spread ignorance, and that the law must interfere to prevent the over-labor of children among this class, if the family was to be preserved. bravely did British law-makers come to the rescue, and with enforced laws for half-time schools and half-time labor, by which the child of

school age works half of an adult's work-day and attends school during the other half, there has arisen a new and more vigorous class of English laborers.

A similar evil was recognized in this country, and Massachusetts passed restrictive laws as early as 1866 and 1867. Other states followed this example, but, although wise checks have been applied, the evil has grown and multiplied until, by the last census, 1,118,356 children, fifteen years of age or under, were earning their daily bread in the United States. Fifty years ago child-labor was a scarcely considered factor in the social problem. What means this formidable increase in the number of child-workers in so brief a term of years?

The increased use of machinery has thrown certain departments of labor into the hands of children, and the consequent lowering of wages has created a seeming necessity that the wife and children of the average working-man should assist in the family support. Child-labor is not only a source of untold wretchedness to its unfortunate victims, it has resulted in a reduction of adult wages. "Without child-labor, ten per cent. of the laboring class, with the present relation of wages to cost of living, would be in a state of debt or pauperism; with child-labor, competition is constantly on the increase and wages are still suffering reduction."

One would naturally think that parents would be the best defenders and protectors of their own offspring, but the records show that this is not always the case, and the law is often forced to protect the minor against the greed of the parent, as well as against the greed of the corporation. The little ones for whom Christ pleaded have suffered through all the ages at the hands of debased and brutalized parents and guardians, until in our own enlightened times stern necessity has given rise to a society whose sole purpose is the protection of these tender, weak ones. Yet in spite of laws and a society organized for the prevention of cruelty to children large numbers of little ones are deprived of the child's birth-right of freedom and healthful development, and are

staggering under burdens all unsuited to their tender years.

“ ‘How long,’ they say, ‘how long, O cruel nation,
Will you stand to move the world on a child’s heart?’ ”

One writer says that in Pennsylvania there are “herds of little children of all ages, from six years upward, at work in the coal-breakers, toiling in dirt and air thick with carbon dust, from dawn to dark of every day in the week except Sunday. These coal-breakers are the only schools they know.” On this same subject another says, “There are no schools in the world where more evil is learned, or more innocence destroyed, than in the breakers. It is shocking to watch the vile practices indulged in by these children, to hear the frightful oaths they use, to see their total disregard for religion and humanity.” It is stated that in the upper part of Luzerne County there are three thousand children, between the ages of six and fifteen, who are employed in this way.

In the manufacture of tobacco in the United States twenty-two per cent. of the employes are children. In one county of eastern Pennsylvania there are one hundred and seventy-five of these factories, where about one-half of the persons employed are boys and girls, fully one-fourth of the entire number employed being not more than fifteen, while most of them are very much younger. In these tobacco-growing regions, both North and South, there are many young children, who would not be employed in the factories, who are toiling just as steadily upon piece-work in their own homes. One has only to read accounts of cigar-making as carried on in the tenement-houses of New York City to feel assured of the urgent necessity for a prohibitory law to reach this class of workers. It has been shown that children are particularly susceptible to nicotine poisoning, which stunts growth and causes nervous complaints and skin diseases of every order.

A writer in the *Andover Review* of July, 1885, says that the burden of reproach falls upon the factory system, and gives a wide range of statistics in proof of this assertion.

Two items may serve as representative of conditions in various sections of our country. Fully fifteen thousand children, ranging from the age of eight to fifteen years, are employed in manufacturing establishments in New Jersey. In a manufacturing city of Georgia there are ten cotton mills, some of these employing each nearly seven hundred hands, and the majority of the employes are women and children.

There can be no doubt that the laws securing to children the right of an education are constantly evaded, and that there are in our land large numbers of toiling children who have never seen the inside of a public or private school. In some states the laws do not apply to mercantile establishments, or to the numerous trades that are carried on in tenement-houses, where many children of tender years are known to toil from dawn till late at night, their little worn faces and delicate frames testifying to the deteriorating influence of the steady confinement and unwholesome air. If these children survive these hard conditions what sort of citizens will they make for a free and enlightened land, especially if we give credence to Milton's declaration that "Childhood shows the man as morning shows the day"? Where the school laws are well enforced there is a constant competition between the factory and mercantile establishment and the common school, and it is not surprising if the children who are engaged the greater portion of the year in a mad struggle to earn a living undervalue the privilege of a few months' schooling, and make but little progress toward gaining an education.

Several remedies have been suggested, but it is vastly easier to sum them up upon paper than to inaugurate the necessary reforms. Industrial education will probably throw some light upon the intricate problem, and the entire prohibition of child-labor under the age of thirteen, compulsory education for minors under this age, and a rise in the adult wages of the laboring class would doubtless shed additional light. More conscience is needed on the part of employers, that they may be willing to pay the lower grade of workers

an honest share of the business profits, scrupulously scrutinizing the sources of revenue lest they should build up a fortune upon the starved bodies and souls of their less favored brothers and sisters. Better wages for the adult would, in large measure, do away with the necessity for putting children to work.

"But the child's sob in the silence curses deeper
Than the strong man in his wrath."

Of one thing we may be sure: our beloved country will be well cursed if child-labor continues to increase, and if large numbers of our people continue to ignore the child's rights to an education and to physical and moral development. The problem is a critical one, the evil is stupendous and widespread, demanding careful legislation and a strict enforcement of existing laws, together with an agitation as incessant as that now accorded to the great temperance reform by its earnest and devoted advocates.

SELECTIONS FROM WEBSTER.

IN his Plymouth oration, December 22, 1820, Mr. Webster thus refers to the character of the early Puritan settlers, after stating what had been in general the conditions of settlements in colonies elsewhere :—

“Different, indeed, most widely different, from all these instances of emigration and plantation, were the condition, the purposes, and the prospects of our fathers when they established their infant colony upon this spot. They came hither to a land from which they were never to return. Hither they had brought, and here they were to fix, their hopes, their attachments, and their objects in life.

“Some natural tears they shed as they left the pleasant abodes of their fathers, and some emotions they suppressed when the white cliffs of their fathers, now seen for the last time, grew dim to their sight. They were acting, however, upon a resolution not to be daunted. With whatever stifled regrets, with whatever occasional hesitation, with whatever appalling apprehensions which might sometimes arise with force to shake the firmest purpose, they had yet committed themselves to Heaven and the elements; and a thousand leagues of water soon interposed to separate them forever from the region which gave them birth. A new existence awaited them here; and when they saw these shores, rough, cold, barbarous, and barren as then they were, they beheld their country. That mixed and strong feeling which we call love of country, and which is, in general, never extinguished in the heart of man, grasped and embraced its proper object here. Whatever constitutes *country*, except the earth and the sun, all the moral causes of affection and attachment which operate upon the heart, they had brought with them to

their new abode. Here were now their families and friends, their homes and their property. Before they reached the shore they had established the elements of a social system, and at a much earlier period had settled their forms of religious worship. At the moment of their landing, therefore, they possessed institutions of government and institutions of religion; and friends and families, and social and religious institutions framed by consent, founded on choice and preference, how nearly do these fill up our whole idea of country! The morning that beamed upon the first night of their repose saw the Pilgrims already *at home* in their country. There were political institutions and civil liberty and religious worship. * * * Everything was civilized but the physical world. Institutions containing in substance all that ages had done for human government were organized in a forest. Cultivated mind was to act upon uncultivated nature. * * * Who would wish for other emblazoning of his country's heraldry * * * than to be able to say that her first existence was with intelligence, her first breath the inspiration of liberty, her first principle the truth of divine religion."

No one should be contented to read extracts from this speech—it seems a sacrilege to prune it. But in the portions above quoted do we not find the whole keynote of the citizenship which made the American republic possible at a later date? An educated, trained intelligence which placed the experience of the world at their disposal, a deep-seated respect for morality and religion—these were the qualities which, enforced by manly courage, enabled the founders of our government to build the structure which has come down through the years.

TEN TIMES ONE.

Look up and not down,
Look forward and not back,
Look out and not in,
Lend a Hand.

THE annual meeting of Ten Times One or Lend a Hand Clubs was held in Boston, May 29, 1889. A large representation of clubs was present, and the interest evinced by people not connected with the organization was most encouraging. Rev. E. E. Hale, the president, opened the meeting with prayer. He then made a short address, from which we give the following abstract:—

I have never met the clubs on any representative occasion when there seemed so much to encourage us as there seems to be today. I mean by this, that there is a distinct tide in the religious life of America, in which the reaction for which we have been hoping and praying has evidently set in; and that, in the churches and outside of organized churches, there is more and more a determination that faith shall be shown by love. I am quite sure that the marvellous scientific discoveries of the century—the marvellous advances which we have made in the knowledge of what is—have helped us in our sense of Him who is, and bring us closer and closer to the Infinite Life. I believe that the imminence of God, the absolute presence of God, forces itself upon men's hearts as never before. At the same time it is clear that men are unwilling to attempt to express in elaborate formulas a reality which is so tremendous as this of the presence of God with man and of man with God. Men are more determined than ever that if the Divine life is in them, it shall show itself by their living God's life and entering into God's work. I should like to be put on record as saying that I consider this meeting here as showing by far the most important tendency of our time.

I will not go a great deal into the detail of the work of the clubs. I will confine myself to what we call a "general order," and

will say something of the evident disposition of these clubs to take up a larger work than that which children can perform, and to carry out the methods of our orders in the work of men and women. Not unnaturally, the first clubs were mostly clubs of children; but it proved very early, and in remarkable instances, that in certain communities the men and women associated themselves for purposes of public spirit under the principles of the order. A very fine illustration of this is in the work of the Red Cross Organization at the West. This organization, formed originally under Clara Barton during the war, did not die out with the end of the war, but, in many of the active towns of the West, continued as an active organization, to do anything that was to be done. So, if a cyclone has destroyed a town, and left its people homeless, the Red Cross is called together, and by the next train supplies are sent to the sufferers. There are many emergencies of this kind, where whatever is to be done must be done at the moment, and it is here that a Lend a Hand Society, ready to act at the moment, may render such invaluable service. For, in all these exigencies, the remedy most easily obtained is money; the difficult thing is in getting good sense, in finding practical people who care about the thing in hand. All this may be gained when, in a Lend a Hand Society, a Red Cross Organization, a Wadsworth Club, people are meeting together once a month or once a fortnight, to discuss the larger affairs of the world, to see what other people are doing, and to ask where they may be of use.

Dr. Hale then spoke briefly of the work of the Tolstoi Club, a society of young men formed in Boston to find out "how other people live," and who, from their study of emigration, of the tenement houses, of the public institutions, had been led to ask seriously what duties they might have in connection with the life of the city. He spoke also of the club in Freeport, Illinois, to whose efforts is due the founding of the public library of the town, of the club in Springfield, which maintains a public reading-room, and of the growth of the work of the clubs in some other directions.

Mrs. Whitman, the secretary, read a report of the work of the last year. She said:—

The organization of Ten Times One or Lend a Hand is what

may be called an elastic organization. All clubs that accept the mottoes are members. The central organization has no rule over the clubs, each of which makes its own constitution. Isolated clubs cannot have that feeling of brotherhood and union which exists where there is a central society. The object of the organization is that each one may not work, feeling its way alone, but that we may all work together, conscious of each other's efforts, trying to help and to be helped, and doing what we can to bring in God's Kingdom. We do not need any long constitution to do this, although there is always the temptation to make rules and regulations.

In the story of Ten Times One is Ten, the friends of Harry Wadsworth met in the little railway station waiting for the train, which was late. By and by, one after another gained courage to speak and tell what Harry Wadsworth had done for him. So in a short time they felt as if they were old friends, and some sort of a union was proposed. Then it was that they were assailed by the temptation to make a constitution. It ended by each promising to write to one member. From that time on, we have been cumbered with little machinery and few rules. But while we are chained by the mottoes only, we wear our badge as a visible link and a reminder that the smallest service rendered as followers of Christ is acceptable to our Father in Heaven.

The correspondence carried on with the clubs, covers every state in our Union and often foreign countries. It is not the nature of these clubs to desire great publicity, and it is not an uncommon thing to find a club, large and active, in total ignorance of any central organization. During the past year more than one hundred and fifty clubs have reported for the first time, and their names have been placed upon our list. Some had been organized two or even three years, and I have reason to think there are now many clubs still unregistered.

There is no fee for registration and no creed or constitution to be signed. It is convenient to have the names of clubs, and, as far as possible, a personal acquaintance. They can then be notified of matters of interest, assisted or placed in communication with each other.

About one hundred of the registered clubs are in Massachu-

setts. Many of them have been formed within the last year. Two years ago there were few clubs in the state where they originated. The earliest clubs were formed in the Sandwich Islands, in Chicago and in New York. A year ago the interest in this state quickened and more than fifty clubs have reported since then. Some are of adults and some of very small children.

During the winter a new Order was formed in New York which promises great usefulness. The objects of the Order are shown in the leaflet published in the June LEND A HAND. It is called the Order of the Royal Law.

Today as we hold our meeting here, the central Ten of the King's Daughters calls its annual meeting in New York. This Order numbers thousands now, and yet it is but three years ago that it was formed. It is by far the largest Order founded on the mottoes.

But one year ago the Order of Send Me was formed, and one cannot speak too highly of the broad and active work it is doing.

The Commercial Temperance League is an Order of men and boys, principally among commercial travellers. The numbers increase rapidly, but the chances of meeting are seldom, so that the reports do not convey much idea of the good that is being done in that line of temperance work.

In Sunday schools we find the Look-up Legion, a branch established by Miss Lathbury of New York and which numbers thousands.

Among those branches which hold the simple name of Club and not Order, there are many distinctive names: Lend a Hand, Ten Times One, Harry Wadsworth, Whatsoevers, Try in Earnest, Sunshine, Little Workers, Little Helpers, I. H. N., Tens, &c. The work all tends in the same direction, though the names vary.

Mrs. Whitman spoke of some objects of work and read extracts from club reports recently received.

Dr. Hale then introduced the Rev. Mr. Perkins from Athol, Mass., who said:—

The history of Christianity is marked with the charities and services of the men and women of the Christian church. It is impossible to study the life of Christ without being stimulated to

imitate His acts, as He went about doing good. But in our day human service, human helpfulness, takes the high place to which it is entitled as a part of religion; and it is coming to be a serious reproach when it is seen that a church aims to minister simply to its own people. An unerring law of public sentiment insists that its right to favor and support shall be proved by its usefulness to the community at large.

The movement represented here today is one of the most hopeful and useful of the many which have developed in recent years with these ends in view, and the rapidity with which it has grown shows that even our young people are waiting and ready to undertake the Lord's work. I like this movement particularly because it recognizes the value of small as well as great services; because it is adapted to the scope of very young hearts and the work of very young hands; because it teaches the divinity of very humble duties, and stretches over the smallest kindly act the mantle of religion. This is the spirit of the Master, who places the giving of a cup of cold water in His name on a level with more imposing services.

Mr. Perkins was followed by Mrs. Thayer, who read an interesting report of the work of the Lend a Hand Club of Brockton, Mass. :—

The Lend a Hand Club connected with Unity Church was established in Brockton in September, 1887. Very little charitable work had been engaged in by the young people prior to that event. But immediately new channels seemed to be opened. Children who had never apparently given any thought to others in distress, now seemed to realize that there were suffering ones in hospitals, and homeless ones at the mission school, to whom they could lend a hand. They have met at stated times to make garments, and spend an hour in useful work. The club is not large in numbers, but it is interested in the good work in which it has engaged.

The young people choose their own officers, but the Sunday school annually appoints three or more ladies to act as directors, or an advisory board. One hundred dollars (which has been raised by fees and entertainments) has been used for charitable purposes. A little suffering boy was kept by them in the Children's Hospital

through the winter, and many other good deeds have been done by this little club. Mrs. Brooks, our pastor's wife, has worked earnestly for it, and *all*, young and old, are interested in the good work. We hope for still better things in the future. It is a *part* of our church, and we intend to have it nurtured and hope it will flourish.

A teacher in the day school, speaking of the emblems of the different organizations, said she "did not know the emblem of the Lend a Hand Club." *Its emblem!* This was a new thought, and a member of the club made inquiries at home. Her mother said, "Is it not the cross? I. H. N. In His Name you perform the good deeds of charity." Jesus, the great teacher, was ever ready to help the distressed. He it was who, in word and still more in deed, taught that it is more "blessed to give than to receive." Let the cross be to every member of the Lend a Hand Club a precious emblem. May they realize its holy, ennobling influence, tending to uproot selfishness and teaching that all are of one family. In conclusion I would say: The Lend a Hand Club at Brockton is very thankful for the numerous favors it has received; in the assistance that was rendered at its formation, also to our dear friend, Rev. E. E. Hale, who has so pleasantly remembered us at Christmas.

The King's Daughters were ably represented by Miss Farmer of Eliot. The account of the work of the Ten in Eliot is an incentive to all who lack courage in the beginning:—

Our work in the past year seems to us small, but it has been successful in the things which we consider highest in the formation of character. We can see in the little ones a more earnest purpose; they have begun to find the blessedness of even a very little service done "In His Name." I hear of them from their mothers, that in their homes they are more thoughtful and tender, and that they reach out more to others. And the elders, who were once, perhaps, too much absorbed in their family cares, have found out that just by the faithful doing of the little things at hand, they are serving Him, and that has brought joy and comfort.

We have had meetings of the association continually, we have made little garments for the poor, and the ladies, when they put up their fruit in the fall, put up jars marked "I. H. N." to send to the sick in hospitals. The flower mission has continued, and from some

places where the little baskets have gone we have very cheering accounts. Our great interest has centered in Rosemary Cottage, the summer home for mothers with sick babies, of which perhaps you have heard. It holds nearly fifty persons, who come down from Boston, sent by the city missionary, and stay two weeks in this beautiful country. The King's Daughters of Eliot have the oversight of it, and try in many ways to make it pleasant. During the spring they have been fitting up the cottage and making it ready for the summer. This little home is supported entirely by voluntary offerings. The King's Daughters and the members of the association are, many of them, poor people, but the greatest joy that has come to them has been in finding out that, though they have not money to give, they can give themselves.

In addition to this work, we are working for the young people. They have no social advantages whatever, and consequently a very lawless spirit prevails among some of them. We opened at first a reading-room in a little house, which was lent to us, hoping to encourage and stimulate them. We have gone on so well that we have outgrown our first quarters; some nights we have had one hundred and twenty-five persons there, and they have walked six and eight miles to come. Then, in our time of greatest need, when this, too, had grown too small for us, a wealthy man, who was born in the town, offered us the use of his large, old-fashioned homestead, and we are just fitting that up, and hope soon to move in. Still, we trust this is only a temporary resting-place, and we are working for money to build a house of our own. Meanwhile, we are collecting books, and have now over eight hundred.

Our association, which began with nineteen members, has now nine hundred and eighty-five; we have nearly five hundred dollars toward our new building, and in time, with God's blessing, I feel sure it will come to us.

In the town of Eliot, which numbers sixteen hundred inhabitants, we have over eight hundred members of our Library Association.

Dr. Hale then introduced Mrs. Julia Ward Howe, who kindly consented to say a few words:—

These different associations, all proceeding from one most happy,

most Christian idea, seem to be founded upon the one idea, the one faith, that there is,—I will not say money, for we are not thinking so much about that, that has to be had for all work in this world,—but that there is hidden in the community the precious power without which its miseries and wants cannot be relieved and provided for, but with which, those who have are amply able to provide for those who have not. Sometimes, as the world goes on, I have real glimpses of the millennium. Today I have such a glimpse, in seeing this lovely power of sympathy sending these quick hands and quick hearts of young people to work,—not for something fantastic, not for what is merely æsthetic, not for simple self-culture, but for this great helping and uplifting of the community. I do feel, when I see these things, that the beginning of the end is come. I do not mean the end of the world, but the end of the old order,—the old selfish order, which seemed to shut us up in self, seemed to oblige us to care so much first for ourselves, that our care for others came a great way off, if it came at all.

I have not heard you say anything this morning about the prisoners. I have them very much at heart, and I feel that these most lovely, most refined, and most tender ministrations are the things that could reach the most hardened and desperate hearts. I wish there might be at least one Ten, of the right sort, who should minister to those that are bound, remembering them, as St. Paul says, as if we were "bound with them."

The meeting closed with the election of the following officers:
President, Rev. E. E. Hale; *Vice-president*, Rev. J. L. Hurlbut;
Secretary, Mrs. Bernard Whitman; *Treasurer*, George C. Littlefield.

THE MIDGTON LIBRARY.

A TRUE STORY.

BY WILLAMETTA A. PRESTON.

"GIRLS, I have an idea!" exclaimed Zoe Sulham to a half-dozen of her special friends, as they stood on the piazza, in the moonlight.

The rooms were filled with people, for it was the first social of the season. The piazza seemed to be the only place where they could be by themselves, and even here, there were frequent interruptions.

Zoe's words came in upon their confidential talk with startling earnestness.

"Do let us share it, then," laughed Josie Rogers. "Ideas are as scarce as huckleberries in November. What is it? A new pattern in lace-work, or a cantata for Christmas?"

This brought a merry laugh from all the girls. Lace-work and cantatas had been discussed until both subjects were worn thread-bare. They exchanged patterns for the one, and could not prevail upon the older folks to help them with the second.

"No, it's something entirely different," replied Zoe earnestly. "I have been thinking of it for a month, and I know we can do it, if we try. Let's have a library."

Zoe stopped to enjoy the commotion her words had produced. If she had proposed a journey to Alaska, or the importation of a Chinese mandarin, there could hardly have been more consternation.

"We can't do it."

"What an idea!"

"You might as well ask us to buy the crown jewels of France, I hear they are to be sold soon," they exclaimed.

"It's a splendid idea, and if Zoe says we can do it, you may be sure she has it all planned somehow. Let's try it," said Clara Coxan.

"Of course it might be done in some places," said Josie Rogers, "but Midgton is the worst place in the world for anything of the kind. Why, Zoe, have you forgotten that Doctor Siphon tried that very thing? He went to every family in town, and he could only get twenty-five dollars promised, and that on condition that two hundred dollars was raised within the year."

"Yes, I know he failed," said Zoe, composedly. "Do you know why? He wanted it all given in five dollar shares, and only those persons who owned shares could have the use of the books. Now what I propose is that we girls start a library of our own, and work for it. We have paid for the organ, why can't we buy books? Oh dear!" as a lady was seen approaching them. "Don't mention this to any one, but come to my room tomorrow afternoon, every one of you."

"Young ladies, won't you favor us with some music?" said their hostess, and perforce they must comply.

The next day was cloudy, and at noon a drizzling rain set in, but that did not prevent the girls from meeting in Zoe's pleasant chamber to discuss ways and means of procuring a library.

They had had one term at the academy at Corday, where there was a large library, and on their return to Midgton, they missed this privilege more than they were willing to own. If only Zoe's plans were feasible!

"Now, girls, we mean business," said Zoe, rapping with her pencil upon the bureau. "First, have we any books that we can give for a start?"

They looked at each other blankly. Not one of them, except Zoe, had had a half-dozen books of her own except school books, and the few they had were birthday or Christmas gifts. Midgton people did not believe in buying books.

"I am answered," laughed Zoe.

"Now how many of you are willing to give one dollar each to buy books?" They all assented to this. "Then we have eight dollars promised. Let's ask all the girls in town to help us. Hattie Severn, won't you see all the girls at West Midgton? Clara and I will take the Center and Hollow, and Josie may have the village. The rest of you may plan our first entertainment."

"But, Zoe, I don't understand," persisted Josie. "What are we to ask the girls to do? Just a dollar apiece won't do much. Why, the library at Corday cost over fifteen thousand."

"There are libraries and libraries," laughed Clara. "We, being in Midgton, will be thankful for one of fifteen hundred volumes."

"Would you call that a library?"

Josie's tone was scornful.

"Webster doesn't limit it. A collection of books is a library," said Kittie Norton.

After a long discussion of ways and means, the girls resolved themselves into two committees; one to solicit new members, the other to arrange for an ice cream festival.

There was intense interest among the older people of Midgton as the Young Ladies' Library Association began its work. Some approved, and were willing to help in any way they could. Others ridiculed the idea, and prophesied disastrous failure. These dismal forebodings only made the girls the more determined. They *would* succeed. The other girls, however, hesitated a little about joining, and after a thorough canvass of the town they had only secured seven more members, although others had promised to consider. Fifteen members, and fifteen dollars in the treasury: there had been worse beginnings than this.

There was another meeting at Zoe's, this time a most decorous one in the library, at which the Rev. Mr. Furness presided. The girls had asked him to prepare a constitution and by-laws, and to come in and help them organize.

The fifteenth of August was an eventful day, that of their first entertainment. There were to be tableaux and music in the hall, and ice cream and cake served in the supper room below. The people turned out well, curious to see what the girls could do.

"Well, girls, this is pretty good for a beginning," said Zoe, as they counted the money they had left after paying all their expenses. "Fifteen dollars."

"Fifteen seems to be a favorite number with us," laughed Clara. "I hope it will keep on, and that in fifteen years we may have fifteen hundred books."

This first attempt to raise money was followed by others more or less successful: an antiquarian supper, a fair, and the long-wished-for cantata at Christmas. This last was an unexpected success. It was well prepared, well advertised, and well attended.

"We have over a hundred dollars now," exclaimed Clara, taking her treasurer's box and shaking it gleefully. "Now we must have some books."

"That's just what I was about to propose," laughed Zoe, "but it will be a matter of time to select those best worth reading. Mr. Furness will help us to select them, and will send for them. He says we can get over a hundred, if we don't choose too high priced ones."

"We must have a book-case. Fred will make that, and not ask you anything for his work," said Hattie eagerly.

"Mr. Furness said we could keep them in the vestry for the present," added Zoe. "We will open it Wednesday evenings, before and after prayer meetings, and Saturday afternoons."

It took some time to complete the list of books. Mr. Furness had more faith in this new endeavor than many others, and wished to choose such books as would stimulate and elevate the young people of the town. It was a happy day for all when the books came, and they met at the parsonage to look them over, cover, and mark them.

"We don't want to be selfish with these books," said Zoe, as they worked on their treasures. "Mr. Furness, how can we plan it so that all who wish can use these books? Would you have them pay?"

Mr. Furness smiled.

"You can hardly afford to give the use of them to every one, and there are not a dozen families in Midgton who cannot afford to pay fifty cents a year, or two cents a week."

"And we could give them free cards," said Clara. "We want the books to do all the good they can."

There was an unusually large attendance at the prayer meeting that first evening after the books came.

Zoe and Clara were librarians, and for a half-hour were kept busy selecting and recording books, as one after another came up to select a book, or to congratulate the girls.

I wish we could follow the story of their work from this time on, but it would take too long. There have been some failures, but success has usually rewarded their efforts.

Others joined the society, as it became more popular, until there were thirty-five. When they had five hundred volumes a small brick building of two rooms was offered for sale.

"If we could only buy it for our library it would insure its permanency," said Hattie wistfully.

"But we never could raise the four hundred dollars to pay for it," objected Josie.

"We could if we were a mind to try," remarked Zoe, positively. "Of course it would mean hard work and fewer books for a while, but I wish you would agree to buy it."

Thus was the project started that caused such commotion throughout the town. Everyone prophesied failure, but this only made the girls the more determined. They held mass meetings and committee meetings, and consulted prominent business men. The owners of the building offered to deduct fifty dollars from their price if the girls would take it, and take it they did, paying fifty dollars down, and giving a mortgage for the remainder. Then there was more work to do. The building needed repairing and furnishing. They must paper and paint it, and, this done, they bought a carpet and new book cases. Mr. Furness gave them a stove. Now they felt that their permanent success was assured, and they could work with renewed energy.

The building is not yet quite paid for. They still owe one hundred dollars, but they have increased the number of books to eight hundred. They are all courage, and are positive they will succeed. Zoe is even planning to enlarge the building, and have a pretty hall above.

Midgton, too, has improved socially, intellectually, and morally, and it owes much of its increased prosperity to the LIBRARY ASSOCIATION.

REPORTS OF TEN TIMES ONE CLUBS, ETC.

PERSONS who are forming clubs, or are interested in Ten Times One work, are requested to address all letters of inquiry to Mrs. Bernard Whitman, Lawrence Avenue, Dorchester, Mass.

Mrs. Whitman is the central secretary of the clubs, and will gladly give information or help in forming them. It is desirable to keep the list of clubs as complete as possible, and all clubs based on the Wadsworth mottoes which have not sent in their names are requested to do so.

BROOKLYN, N. Y.

It is a long time since the Lend a Hand Club of the Home for Destitute Children has sent in a report to LEND A HAND. It seemed as though we had not been able to accomplish anything sufficiently important to warrant our writing on to Boston. But not very long ago we received a letter from the Countess of Meath, who is at the head of the Ministering Children's League in England, and that surely is something worth reporting. We have not joined the league because it seemed to us quite possible that one could belong to too many things, but we learned something about it through one of the Countess's printed letters. We learned besides that they were building over in Surrey, Eng., a home for homeless boys. Now we happened to have, not only a little money in our treasury (from the penny collections that we take up when the club meets), but a real fellow feeling as well for those little English boys who, like us, were in need of a home. So we decided to spend our money for a Christmas present, and we sent them two books (we would have liked to send a dozen), which we thought would interest them, and a letter. Then in a little while back came the kindest sort of a letter in reply from the Countess. She said among other things: "I think it is delightful when the old Mother Country and the young Daughter Country can be linked together in any way, and often love and kindness form the strongest links that have ever been forged, and we, in old England, are glad to think of you, young Americans, lending a hand to cheer up our little orphans. There are too many *many* hands that remain shoved, in ugly fashion, in trousers pockets, instead of being stretched out to afford noble relief to those who need." So much for the letter which gave

us so much pleasure and which is safely stowed away in the club scrap-book.

We have had two annual meetings of the club this year at the president's house; one for the boys who used to be in the home (some of them are grown pretty large by this time), and another for those who are at present in the home.

Many of the old members are now living at a great distance from Brooklyn, and, of course, we can only keep track of them by letter, but we do not mean to let them forget that they belong to the club just as much as ever. We are about to send every one of them what we call a Lend a Hand Memoranda Book. They are to write down in it some of the ways in which they are able to lend a hand during the summer, and then we are to have a meeting in the fall, when the books will be sent in and we can compare notes. One of the boys in the home thought of the plan. He began keeping a little book of his own. Here is a page from it: —

- " Feb. 11. — Gave Willie Ellis a penny when he did not have any.
- Feb. 12. — Gave some boys a ride on my sled.
- Feb. 13. — Helped Harry Bollas write the report — wrote it for him.
- Feb. 16. — Mended my own pants.
- Feb. 19. — Done Frank Schuler's sweeping."

Of course, these are very homely little things for one to do, but it's lending a hand, all the same.

Some of the boys write us first-rate letters. We received one the other day from Burdette Christie, up in Sussex County. He said: "Please send me a pledge-card and other business matter of the club. Although I am so far away I would like to be an active member of the club." That has the right ring, anyway.

One of the things which the club has accomplished this winter has been to lay in a stock of little English Testaments, and whenever a boy goes away from the home he takes one of these Testaments with him. They have the Lend a Hand mottoes written inside, and the Greek cross, with the letters I. H. N. stamped in gold, upon the outside. Once a member of our club, *always* a member, is what we want to have all the boys keep constantly in hand.

Since the above report was written we have received a little photograph, beautifully framed, of some of the boys in the Ministering Children's League Home, to which we sent the books at Christ-

mas. With it came a number of copies of the *Ministering Child*, a new little English magazine published by the League. In it they have kindly printed the letter we sent with the books, and have told their little English readers something about our American "Lend a Hands."

CLINTON, MASS.

LEND A HAND CLUB SONG.

TUNE — "Onward, Christian Soldier."

"In His Name," my brother,
Heart and hand unite;
Pledged to love and duty,
Mercy, truth and right,
Join the ranks, now waiting,
Hear His kind command,
Forward, brother! Forward!
"Lend a helping hand."

CHORUS — Looking upward, outward,
Victory we'll gain,
If we battle nobly
In His blessed name.

"In His Name," my brother,
Hearken to the call!
Gird ye on the armor,
Forward, one and all!
Hearts there are in fetters;
Ye can break the band;
Onward to their rescue!
"Lend a helping hand." — *Chorus.*

"In His Name," my brother,
Lift the fallen one;
Do the Master's bidding
As in Heaven 'tis done; —
Cheer the faint and drooping,
Help the weak to stand;
Forward, brother! Forward!
"Lend a helping hand." — *Chorus.*

NEW BEDFORD, MASS.

Our branch of "Send Me" was formed last October, and, while we take for our work any object toward which we may be sent, the principal employment for our members thus far has been to sew for children who need clothing.

Near Christmas we sent a box of fifty little garments, all new, to a hospital where many babies are cared for, receiving from the matron a kind letter of thanks, and opening for our future work a

mending field, for many of the patients are poor and grateful for such help. We also sent books and toys to two Children's Homes, and a large package of nice cards and pictures to an insane asylum, having seen a desire for them expressed in a newspaper. Some of the members filled a basket with presents of clothing, fruit and candy for a family of Portuguese children.

Our society has not a great number of members yet, but all are interested, and we shall be glad to welcome anyone who will join us. At first we invited several friends living in different cities to work with us; they all do the same kind of work, and report once a month to the secretary, who in turn sends to them an account of the work done here, and all suggest new objects as they are found. One of these friends who started by herself in Providence, R. I., has now a "ten" formed with the "Send Me" motto.

TEMPLETON, MASS.

WE organized in our society the day before Easter three little societies in the interests of "Lend a Hand" work. We took for our mottoes the Lend a Hand mottoes, and named the societies "The King's Messengers." We shall be known individually as "The King's Messengers" *A*, "King's Messengers" *B*, and so on according to number formed. The *A*'s are composed of six young girls about fourteen or sixteen years of age. The *B*'s are four boys averaging twelve years of age. The *C*'s are a band of little girls about nine or ten years of age. I will enclose the constitution, if such it may be called, adopted by us. It is our wish that we may all be a branch or branches of the Central Lend a Hand Council. Some young ladies hope to form a band of King's Messengers *D* later on. They all like the name, and I felt it to be a very good substitute for the King's Daughters, which has become so popular. It includes *Sons* and *Daughters*, and the idea of doing.

We hold ourselves in readiness to serve the King at all times, and in order to become His faithful messengers we will try to keep near Him. Our mottoes shall be:

"Look up and not down:—
Look forward and not back:—
Look out and not in,
And Lend a Hand."

INTELLIGENCE.

THE TEMPERANCE QUESTION.

BY ALBERT L. MURDOCK.

FROM my standpoint and view of the question I think the increase of temperance with our people *can be accomplished only on financial and mercantile principles*. That the attraction of the saloons as compared with those offered by churches and societies is the chief cause of their prosperity, as all mankind must be social to be happy, and many go to the saloon as being more attractive and comfortable than their boarding or lodging house.

HOW TO MEET THIS ISSUE IS THE QUESTION.

In a quiet way I have tried, First: To offer a cheaper and better reception than the saloons; as to my success all can judge who will visit the J. C. M. Institute at 15 Causeway Street, and running through to 9 Prospect Street. The attractions we offer are: 1st, hot coffee, tea, and chocolate, and milk at two cents a glass. (In the summer we shall also offer temperate and cooling drinks at the same price.) These substitute and compete with the cheapest drinks, even beer at five cents a glass.

Second: In competing with the "free lunch," we offer three good crackers for one cent, as no person wishes to be a pauper, but is always willing to pay for his lunch.

Third: As a substitute for free pool we have all the magazines in the institution, free to all. After the social chat, elevating reading, and refreshing rest from exhaustion,—

after being stimulated with nutritive food and drink, sufficient for an evening meal, for three cents, and all the home-comforts of their childhood (for with the above they are satisfied), they are then induced to enter the main room. Here is singing, and words of praise from any who choose to contribute their views, it being free to all religious or moral subjects. This service is held on every week-day evening, and on Sundays a Sunday school, a Bible class in the afternoon, and service in the evening.

Now this is all free, except the lunch, if desired — not even a collection is taken; and what are the results? We are growing in numbers and usefulness every day, as each one that enjoys our institute brings friends, *to enable both to enjoy it more*. When we first opened, four months ago, at 15 Causeway Street, (size of room fifteen by fifty feet), in less than thirty days we had as many as one hundred and twenty present in a single evening; they acknowledged they enjoyed themselves, and were happier than they had been for years. Many of them come regularly every evening, and many to Sunday sessions, and we have a Bible class for men and women. Our Sunday school now numbers between sixty and seventy members. With such success I was induced to add the Prospect Street store, giving double room and enabling us to have two entrances, the one on Prospect Street being opposite South Margin Street, in sight of all the travel on Staniford Street to and from the depots, and only one building from it. With such facts, I think this is the way to solve the question of temperance, for persons enjoying themselves in a moral way have no desire to do so in a grosser way.

We all recognize that if we wish to prosper we must learn that the reverses of life are our education. With such facts it is no disgrace to be poor or ignorant, as the poorest person in a community, in education or finance has the best chance to be a self-made man or woman, as he or she has everything to work and live for, be he or she married or single.

Who is not familiar with self-made men and women of

all ages? *Many never had a chance or the way shown them till late in life.* As long as the institution continues to grow I shall, if able, continue to furnish it with increased facilities and room, and feel confident that in less than twelve months *we shall number nightly more friends in deed than any ten saloons can number in friends who remain such only as long as their money lasts.* I take no credit after organizing the institute, as all I do is to furnish the stores, equipments, and magazines. The rooms are managed by Mr. O. M. Taylor and the friends he has drawn around him, and among the best, both men and women, are many who were strangers, but have united with him, as they realize that they can and do enjoy life more than they have since they left the homes of their childhood. These representatives are from cities in all parts of the United States and many foreign countries. Now, with high license, some seven hundred to eight hundred saloons will be closed, and some twenty-five thousand men will be compelled to find some other ways of spending their evenings. The rich will create club-houses, the poor will have to go where they can, *and there are places worse than the saloons.* Is there not a field for a hundred such institutes as the J. C. M., and will they not do as much good as the saloons have done harm? *Let those who are interested in helping others or themselves come and see us.*

CENSUS OF MORTALITY.

THE Census Bureau issues the following important circular:

WASHINGTON, D. C., May 1, 1889.

TO THE MEDICAL PROFESSION:—

The various medical associations and the medical profession will be glad to learn that Dr. John S. Billings, surgeon U. S. Army, has consented to take charge of the report on the mortality and vital statistics of the United States as returned by the eleventh census.

As the United States has no system of registration of vital statistics, such as is relied upon by other civilized nations for the purpose of ascertaining the actual movement of population, our census affords the only opportunity of obtaining near an approximate estimate of the birth and death rates of much the larger part of the country, which is entirely unprovided with any satisfactory system of state and municipal registration.

In view of this, the Census Office, during the month of May this year, will issue to the medical profession throughout the country "Physician's Registers," for the purpose of obtaining more accurate returns of deaths than it is possible for the enumerators to make. It is earnestly hoped that physicians in every part of the country will co-operate with the Census Office in this important work. The record should be kept from June 1, 1889, to May 31, 1890. Nearly twenty-six thousand of these registration books were filled up and returned to the office in 1880, and nearly all of them used for statistical purposes. It is hoped that double this number will be obtained for the eleventh census.

Physicians not receiving registers can obtain them by sending their names and addresses to the Census Office, and, with the register, an official envelope which requires no stamp will be provided for their return to Washington.

If all-medical and surgical practitioners throughout the country will lend their aid, the mortality and vital statistics of the eleventh census will be more comprehensive and complete than they have ever been. Every physician should take a personal pride in having this report as full and accurate as it is possible to make it.

It is hereby promised that all information obtained through this source shall be held strictly confidential.

ROBERT P. PORTER,

Superintendent of Census.

WORK FOR BOYS.

THE following circulars show the plan of the committee on Work for Boys. The first is the circular with which they start their new movement in the city of Worcester. It will show how definite and practical are the objects proposed, and how much advantage is gained by carrying on such work with persons who have had some experience.

SAVING OUR BOYS.

The undersigned have been appointed a committee for Massachusetts for Work for Boys, representing Franklin Carter, Williamstown; John V. Farwell, Chicago, Ill.; Charles E. Graves, New Haven, Conn.; Eli Whitney, New Haven, Conn.; S. H. Blake, Toronto; Ernest Whitney, New Haven, Conn.; Caleb B. Knevals, New York, and John C. Collins, general superintendent, the International Committee Work for Boys of the Committee and Co-operating Members of the Committee for Christian Workers in the United States and Canada.

The committee propose, in connection with citizens of Worcester, to open a room in the central part of the city, supply it with books and games, and invite in the boys who are accustomed to spend their evenings in the street. The room will be in charge of a young man as superintendent, and will be open during the evenings of the colder months of the year from seven to nine or half-past nine. The superintendent will devote his time during the day to visiting among the boys, becoming acquainted with them, learning their surroundings, attending the police court, judiciously helping any, as far as possible, whom he may find there, and in other ways keeping a general and friendly oversight of the boys who are most likely, if left to themselves, to grow up to lives of evil, and prove an expense as well as a menace to our city and state.

The work is similar to that which has been tried with

good success in other cities. It has been found that large numbers of boys from eight to seventeen years of age will gladly take advantage of the opportunity of having a place to spend their evenings. Over four thousand one hundred boys have become members of the rooms opened in Connecticut during the past eighteen months.

The books and games are chosen with a view to instruct as well as entertain. The expense for the first year will be about twenty-five hundred dollars. This will include the furnishing of the room. It is estimated that there are as many as fifteen hundred or two thousand boys in Worcester for whom the "Boys' Club" would do an excellent and needed work.

The committee, through its agents, will attend to all the details of organization, and will unite with the board of managers, who will be appointed to represent the contributors in a thorough prosecution of the plan. They feel assured of its success. The committee cordially invite your co-operation in helping to supply the necessary funds.

The Work for Boys which has been inaugurated by the committee acting in co-operation with the Committee for Christian Workers in the United States and Canada, has been progressing steadily and surely. Ten rooms have been opened in different sections in Connecticut, and about forty-three hundred boys have connected themselves with them. In Massachusetts a fund has been raised of about twenty-seven hundred dollars to pay the expenses of a state secretary in making a beginning in the Massachusetts work. The citizens of Worcester have contributed very generously to the fund to open a room for the boys in that city, and the work will be started there early in September. Arrangements are also being made in Lynn to organize a club in that city.

The committee, which consists of Rev. E. E. Hale of Boston, W. H. Haile of Springfield, and J. E. Peirson of Pittsfield, intend to have the state secretary visit other cities

in Massachusetts as rapidly as possible and make arrangements for the work in the interests of the boys. Some cities are already doing considerable along similar lines to those which the committee intend to follow. The committee will co-operate with the Christian people of any locality who desire to undertake this work, and they believe that much more can be gained by co-operation than if the people undertook to work independently, for in this way the citizens can use the experience of the agents of the committee as well as have their services without cost.

As soon as the work is well under way in Massachusetts it is planned to make a beginning in Rhode Island and New York states. Copies of *Our Boys*, and any information concerning methods of work, the manner in which the local committees co-operate with the general committee, how the money may be secured, etc., may be obtained by addressing the general superintendent, Rev. John C. Collins, New Haven, Conn.

SOCIETY OF CHRISTIAN SOCIALISTS.

[Statement adopted in Boston April 15, 1880.]

TO EXALT the principle that all rights and powers are gifts of God, not for the receiver's use only, but for the benefit of all; to magnify the oneness of the human family, and to lift mankind to the highest plane of privilege, we band ourselves together under the name of Christian Socialists.

I. We hold that God is the source and guide of all human progress, and we believe that all social, political, and industrial relations should be based on the Fatherhood of God and the Brotherhood of Man, in the spirit and according to the teachings of Jesus Christ.

II. We hold that the present commercial and industrial system is not thus based, but rests rather on economic individualism, the results of which are:

(1.) That the natural resources of the earth and the mechanical inventions of man are made to accrue disproportion-

tionately to the advantage of the few instead of the many.

(2.) That production is without general plan, and commercial and industrial crises are thereby precipitated.

(3.) That the control of business is rapidly concentrating in the hands of a dangerous plutocracy, and the destinies of the masses of wage-earners are becoming increasingly dependent on the will and resources of a narrowing number of wage-payers.

(4.) That thus large occasion is given for the moral evils of mammonism, recklessness, overcrowding, intemperance, prostitution, crime.

III. We hold that united Christianity must protest against a system so based, and productive of such results, and must demand a reconstructed social order which, adopting some method of production and distribution that starts from organized society as a body and seeks to benefit society equitably in every one of its members, shall be based on the Christian principle that "We are members one of another."

IV. While recognizing the present dangerous tendency of business towards combinations and trusts, we yet believe that the economic circumstances which call them into being will necessarily result in the development of such a social order which, with the equally necessary development of individual character, will be at once true Socialism and true Christianity.

V. Our objects, therefore, as Christian Socialists, are:

(1.) To show that the aim of Socialism is embraced in the aim of Christianity.

(2.) To awaken members of Christian churches to the fact that the teachings of Jesus Christ lead directly to some specific form or forms of Socialism; that, therefore, the church has a definite duty upon this matter, and must, in simple obedience to Christ, apply itself to the realization of the Social principles of Christianity.

VI. We invite all who can subscribe to this declaration to active co-operation with us, and we urge the formation of similar fellowships in other places throughout the land.

REPORTS OF CHARITABLE ORGANIZATIONS.

BOSTON. — *Washingtonian Home*. Thirty-first Annual Report. *President*, William W. Warren; *Clerk*, Samuel W. Sargent. The Home provides a retreat for inebriates and means of reforming them. Current expenses, \$12,563.34; balance on hand, \$1,054.69.

BOSTON. — *Country Week*. Fourteenth Annual Report. *Secretary*, Miss E. H. Bailey. The society, within the Young Men's Christian Union, sends children to the country for a vacation in summer. Current expenses, \$12,189.34.

CHARLESTOWN, MASS. — *Winchester Home Corporation for Aged Women*. Twenty-third Annual Report. *President*, Liverus Hall; *Secretary*, Abram E. Cutter. The Home admits women of American parentage, over sixty years of age, as permanent inmates, by the payment of an admission fee. Current expenses, \$6,236.72; balance on hand, \$113.01.

BROOKLYN, N. Y. — *Home Hotel Association*. First Annual Report. *President*, Mrs. John H. Hinton; *Secretary*, Miss Mary A. Fisher. The Home Hotel is established for needy authors, artists, and professional persons. It affords a retreat until able to resume their labors, or a permanent home for their declining years. No treasurer's report given.

BROOKLYN. — *Industrial School Association and Home for Destitute Children*. Thirty-fourth Annual Report. *President*, Mrs. J. Merwin; *Secretary*, Mrs. J. Vanderbilt. The Society carries on six industrial schools for poor children, and also provides a temporary home for destitute children. Current expenses, \$33,458.05; balance on hand, \$7,802.55.

BOSTON. — *North End Diet Kitchen*. Annual Report. *Treasurer*, Mrs. James Brown. The society provides the

proper food for sick people who can not afford to pay for it. Current expenses, \$2,457.31; balance on hand, \$277.89.

ROXBURY, MASS. — *South End Industrial School*. Sixth Annual Report. *President*, Mrs. J. W. Andrews; *Clerk*, Mrs. Mary May Eliot. The object is to provide proper manual instruction to such boys and girls as can not afford to pay for the training. Current expenses, \$2,466.35; balance on hand, \$513.53.

NEW YORK. — *Church Mission to Deaf Mutes*. Sixteenth Annual Report. *President*, Rt. Rev. H. C. Potter, D. D., LL. D.; *Secretary*, Albert L. Willis. The Society tries to promote the temporal and spiritual welfare of adult deaf-mutes. Current expenses, \$9,986.74; balance on hand, \$92.00.

NEW BOOKS.

MORAL ORDER AND PROGRESS; AN ANALYSIS OF ETHICAL CONCEPTIONS. S. Alexander. London: Trubner & Co.

SHARING THE PROFITS. Mary Whiton Calkins. Boston: Ginn & Co.

THE MODERN RACK: PAPERS ON VIVISECTION. Frances Power Cobbe. London: Swan, Sonnenschein & Co.

CO-OPERATION, SAVINGS, AND LOAN ASSOCIATIONS. Seymour Dexter. New York: D. Appleton & Co.

A MANUAL OF INSTRUCTION IN THE PRINCIPLES OF PROMPT AID TO THE INJURED. Alvah H. Doty. New York: D. Appleton & Co.

EUROPEAN SCHOOLS IN 1888. L. R. Klemm. New York: D. Appleton & Co.

THE TRAMP AT HUNC (American Wage-Earners). Lee Meriwether. New York: Harper's.

SOCIAL PROGRESS; AN ESSAY. Daniel Greenleaf Thompson. London and New York: Longmans, Green & Co.

HALF A CENTURY OF AUSTRALASIAN PROGRESS; A PERSONAL RETROSPECT. William Westgarth. London: S. Low.

GEORGE WASHINGTON.

In the Series of American Statesmen. By HENRY CABOT LODGE, author of "Alexander Hamilton" and "Daniel Webster" in this series. 2 volumes, 16mo, gilt top, \$2.50.

The centennial of the inauguration of Washington as President is a fitting occasion to recount the debt of gratitude the United States owe to Washington, not only as a military commander, but equally as a sagacious and far-seeing statesman. Hon. Henry Cabot Lodge, whose volumes on Alexander Hamilton and Daniel Webster are among the best in the valuable series of American Statesmen, has made a very thorough study of the civil career and influence of Washington, which forms two new volumes of this series. His work sheds much light on the interior discussions and vexed questions which filled the years preceding, during, and following the Revolution; it also brings out distinctly the profound wisdom, the almost unerring judgment, and the great moral force of Washington.

HOUGHTON, MIFFLIN & CO.,

BOSTON, MASS.

Massachusetts Society for Promoting Good Citizenship.

TO MEMBERS AND FRIENDS:—

The question is often asked, "What is the object of the Society for Promoting Good Citizenship and what are its members expected to do?"

1. They are expected, in the first place, to encourage and assist everything which tends to make men good and intelligent. The good citizen is, before all else, the good man. The study, teaching, and application of the principles of a broad morality lie at the very base of efforts for good citizenship. As De Tocqueville saw it to be in his time, so we see it to be in ours, the success of a republican democratic government depends upon the general moral and intellectual character of the community. We need intelligence, education, conscience, and health; and whoever is working wisely to promote these, whether as a member of this Society or in his own particular vocation, is working for what makes the foundation of good citizenship.

2. The immediate and special inquiry as to the nature of good citizenship leads to the study of political history and political philosophy. We wish to see more serious and thorough study of what the world's great thinkers in the past have thought and said upon government and the state. We wish to encourage a more careful study of our own American history and institutions, our constitutions and laws, and this in comparison with those of other countries.